HAGADAH

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THE PASSOVER HAGADAH

EDITED, WITH A NEW TRANSLATION IN PROSE AND VERSE,

BY

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PREFACE.

THIS edition of the Passover Hagadah has been prepared primarily for children, though the Editor believes it will also appeal to, and be appreciated by, " children of a larger growth." An attempt has been made to render every detail of the service intelligible and interesting. The Editor is much indebted to the Rev. Ephraim Levine, M.A., for kindly revising the proofs, and for many valuable suggestions.

M. M.

Moses before Pharaoh.

TO THE CHILDREN.

We are about to celebrate the Passover, the Festival of Liberty. The Seder is a very old service, yet it is always new and always interesting.

When we take part in this service we must try to place ourselves in the position of our ancestors, who were freed by the goodness of God from a very wicked and cruel slavery. The events of that time were full of wonders for them. As they thought about the Passover traditions, their fancy enlarged every miracle; and round the story of the going forth from Egypt there grew endless tales and discussions, and curious hymns and rhymes were written which both sung God's praises for Israel's deliverance in the past, and expressed the hopes of the Jewish people for happiness and freedom in their own land, with the Temple rebuilt, in the future. If you remember all this you will understand the Hagadah better. It was not written by one hand, but many pious Rabbis and teachers helped to piece it together, and the service as we know it to-day, with its traditional melodies and customs, has been handed down from father to son through countless generations. The Seder service expresses so much that is truly Jewish that he who refrains from celebrating it may with truth be said to have cut himself off from his people.

PRELIMINARIES OF THE FESTIVAL.

Before Passover comes in, certain preliminaries are performed. The most important of these is

The Search for Leaven.

The great feature of the celebration of Passover is the removal from the household of all leavened food (bread, flour, beer, etc.), and a most careful search is required in order to ensure that every scrap of leaven is removed. This ceremony takes place at nightfall on the evening preceding the eve of the festival, and is completed early the next morning. The ceremony has a threefold significance. In the first place,

the substitution of leavened for unleavened bread is a memorial of the redemption of Israel from Egypt. Our teacher Moses was greatly concerned to secure the health of all his people. Many valuable laws were issued by him, under the inspiration of the Almighty, for this purpose, and not the least of these was the institution of Passover. "Spring Cleaning" is a religious act in every Jewish household! Lastly, the search for leaven is a symbol of the moral "spring-cleaning" which the religious Jew is required periodically to carry out. The "ferment" of the mind, the base desires and impulses, the evil inclinations which would lead us into sin, must be searched out and removed, so that in celebrating the Festival of Freedom we may do so in the knowledge that our souls are free—free from all that may lead us away from God, who brought us out of the house of bondage.

Before commencing the search, which is conducted in silence, the master of the house recites the following blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר־קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל־בִּיעוּר חָמֵץ׃

Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us with Thy commandments and commanded us to remove the leaven.

After the search say the following:

כָּל־חֲמִירָא וַחֲמִיעָא דְּאִכָּא בִּרְשׁוּתִי דְּלָא חֲמִתֵּיהּ
וּדְלָא בִעַרְתֵּיהּ לִבָּטֵיל וְלֶהֱוֵי כְּעַפְרָא דְאַרְעָא׃

All kinds of leaven that are in my possession which I have not observed or removed shall be null, and regarded as the dust of the earth.

Early the following morning a similar formula is repeated when the leaven is burnt:

כָּל־חֲמִירָא וַחֲמִיעָא דְּאִכָּא בִּרְשׁוּתִי דַּחֲמִתֵּיהּ וּדְלָא
חֲמִתֵּיהּ דְּבִעַרְתֵּיהּ וּדְלָא בִעַרְתֵּיהּ לִבָּטֵיל וְלֶהֱוֵי כְּעַפְרָא
דְאַרְעָא׃

All kinds of leaven that are in my possession which I may have seen or not seen, which I may have removed or not removed, shall be null, and regarded as the dust of the earth.

If the Eve of Passover occurs on the Sabbath all leaven except that required for the Sabbath meals is destroyed on the Thursday evening and Friday morning.

"The Erub."

If the festival falls on Thursday and Friday, a difficulty presents itself owing to the necessity of making proper preparation for the Sabbath. Our Rabbis permit work, ordinarily forbidden on the festival, to be performed in these circumstances. In order that we may be reminded that this is exceptional, the following is recited over some prepared food (known as "Erub"):

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרוּב:

בַּהֲדֵין עֵירוּבָא יְהֵא שָׁרֵא לָנָא לְמֵיפָא וּלְבַשָּׁלָא וּלְאַטְמָנָא וּלְאַדְלָקָה שְׁרָגָא וּלְמֶעְבַּד כָּל־צָרְכָנָא מִיּוֹמָא טָבָא לְשַׁבְּתָא לָנוּ וּלְכָל יִשְׂרָאֵל הַדָּרִים בָּעִיר הַזֹּאת:

Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us by Thy commandments and commanded us concerning the precept of the "Erub."

By this "Erub" it shall be lawful for us to bake, boil, and keep food warm, to kindle lights, and to satisfy all our needs on the festival for the Sabbath, for us, and for all our brethren in this place.

Lighting the Festival Lights.

The advent of festivals brings light and joy into Jewish homes. To symbolise this, the mistress of the house kindles the festival lights and recites the following blessings:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (*On Sabbath add*: שַׁבָּת וְשֶׁל) יוֹם טוֹב:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

Blessed art Thou, O Lord our God, King of the Universe, Who hast commanded us to kindle the (*on Sabbath say:* Sabbath and) festival lights.

Blessed art Thou, O Lord our God, King of the Universe, Who hast kept us alive, and sustained us, and caused us to reach this season.

The Seder Table.

The following articles are required for the ceremonial of the Seder service:

1. Three cakes of unleavened bread, placed one above the other. These are generally made thicker than the ordinary *Matzo*, and are known as *Mitzvoth* ("commandments") to indicate the purpose for which they are required, or *Shimurim* ("watched over"), special care having been taken in their manufacture. The unleavened bread, "the bread of affliction," reminds us of the hardships of our forefathers in Egypt, and also of the incident recorded in connection with their hasty departure, when they had no time to bake their bread and had to rely for food upon the sun-baked dough that they carried with them.

2. Bitter Herbs. For this, horseradish is generally used. The bitter herbs symbolise the bitter toil imposed upon our ancestors in "the house of bondage."

3. Charoseth—a mixture of chopped apple, nuts, raisins and cinnamon. This is used to allay the sharpness of the bitter herbs, and may be taken to symbolise the sweetness of God's deliverance after the bitterness of the slavery in Egypt. Some regard it also as a symbol of the bricks and mortar with which the Israelites were forced to build "treasure cities unto Pharaoh."

4. A roasted egg, a symbol of the festival sacrifice formerly offered in the days of the Temple.

5. The shank bone of a lamb—a symbol of the special Passover offering, and a memorial of the hasty meal eaten by our ancestors on the eve of their departure from Egypt.

Some parsley or radishes or similar vegetable, and some salt water. The Seder service partakes largely of the nature of an ancient banquet. Thus the vegetables which used to be eaten in olden times as "hors d'œuvres" form a feature of the Seder. The references in the service to "leaning" or "reclining" similarly recall the ancient custom to eat meals while reclining on couches.

7. Wine sufficient for four cups for all the company. (The four cups are referred by some teachers to the four expressions of

redemption used in Exodus vi, 6: "*I will bring you out* from under the burdens of the Egyptians, and *I will rid you out* of their bondage, and *I will redeem* you with a stretched-out arm, and with great judgments; and *I will take you* to me for a people.") A separate cup is filled with wine in case an unexpected guest should arrive. This is known as "Elijah's cup." Elijah is regarded in Jewish legend as the prophet who comes (often in the guise of a humble wayfarer) to the rescue of Israel in all his troubles. It is a pretty idea that Elijah is regarded as present at the Seder table to cheer the hearts of the Children of Israel with hope of future redemption from present misfortune.

THE FOUR SONS (p. 19).

SERVICE FOR THE FIRST TWO NIGHTS OF PASSOVER.

THE ORDER OF SERVICE.

1. קַדֵּשׁ׃
2. וּרְחַץ׃
3. כַּרְפַּס׃
4. יַחַץ׃
5. מַגִּיד׃
6. רָחְצָה׃
7. מוֹצִיא׃
8. מַצָּה׃
9. מָרוֹר׃
10. כּוֹרֵךְ׃
11. שֻׁלְחָן עוֹרֵךְ׃
12. צָפוּן׃
13. בָּרֵךְ׃
14. הַלֵּל׃
15. נִרְצָה׃

SERVICE FOR THE FIRST TWO NIGHTS OF PASSOVER.

THE ORDER OF SERVICE.

The following is the traditional order of the Seder service :

1. *Kiddush* (Sanctification).
2. Wash the hands.
3. Take the parsley, etc.
4. Break the middle cake.
5. Begin the narrative.
6. Wash the hands.
7. Grace before meal.
8. Break the top cake.
9. Eat the bitter herb (with *Charoseth*).
10. Eat the bitter herb (with *Matzo*).
11. Partake of the meal.
12. Eat the portion of the middle cake (*Afikoman*).
13. Grace after the meal.
14. *Hallel.*
15. Prayer for acceptance of the service.

THE SERVICE.

I. קַדֵּשׁ

If the festival falls on the eve of the Sabbath commence here:

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר

יוֹם הַשִּׁשִּׁי. וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר־עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר־עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

On weekdays commence here (on Sabbath add the words in brackets):

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־עָם. וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן. וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה חַגִּים וּזְמַנִּים לְשָׂשׂוֹן. אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם) חַג הַמַּצּוֹת הַזֶּה זְמַן חֵרוּתֵנוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים (וְשַׁבָּת) וּמוֹעֲדֵי קָדְשֶׁךָ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְּמַנִּים:

On Saturday night the following until לְקֹדֶשׁ *is added:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

THE SERVICE.

The service opens with the Prayer of Sanctification recited over a cup of wine, "which gladdeneth the heart of man." We approach God's service with joyful hearts, and thank Him for giving us this occasion for assembling in prayer and praise.

I.—Sanctification.

If the Festival falls on Sabbath eve begin here:

"And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." (Gen. i, 31—ii, 3.)

If the Festival falls on a week-night begin here (on Sabbath add the words in brackets):

Blessed art Thou, O Lord our God, King of the Universe, Who createst the fruit of the vine.

Blessed art Thou, O Lord our God, Who hast chosen us from every people and exalted us above every tongue, and hast sanctified us by Thy commandments, and hast given us, O Lord our God, in love (Sabbaths for rest), set times for rejoicing, festivals and seasons for gladness; (the Sabbath day); this Festival of Passover, the season of our liberty (in love), a holy assembly in memory of the going forth from Egypt. For Thou hast chosen us, and hast sanctified us above all peoples, and hast caused us to inherit (the Sabbath and) Thy holy seasons (in love and favour), in joy and gladness.

Blessed art Thou, O Lord, Who sanctifiest (the Sabbath and) Israel and the seasons.

If the Festival should fall at the conclusion of the Sabbath the following paragraph is added:

Blessed art Thou, O Lord our God, King of the Universe, Who createst the light of the fire.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל. בֵּין אוֹר לְחוֹשֶׁךְ. בֵּין יִשְׂרָאֵל לָעַמִּים. בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה: בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי־הַמַּעֲשֶׂה קִדַּשְׁתָּ. הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ. בָּרוּךְ אַתָּה יְיָ הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ. וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

Drink the first cup.

II. וּרְחַץ

The Celebrant washes his hands, but omits the customary blessing.

III. כַּרְפַּס

Some parsley, etc., is dipped in salt water and distributed, and the following blessing recited:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הָאֲדָמָה:

IV. יַחַץ

Break the middle cake and put half aside for the "Afikoman."

V. מַגִּיד

Lift the dish and say:

הָא לַחְמָא עַנְיָא דִּי־אֲכָלוּ אַבְהָתָנָא בְּאַרְעָא דְמִצְרָיִם. כָּל־דִּכְפִין יֵיתֵי וְיֵכוֹל. כָּל־דִּצְרִיךְ יֵיתֵי וְיִפְסַח. הַשַּׁתָּא הָכָא. לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הַשַּׁתָּא עַבְדֵי. לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

Blessed art Thou, O Lord our God, King of the Universe, Who hast made a distinction between holy and profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of toil, Who hast distinguished between the holiness of the Sabbath and the holiness of the Festival, and hast hallowed the seventh day above the six days of toil. Thou hast distinguished and hallowed Thy people Israel with Thy holiness. Blessed art Thou, O Lord, Who hast made a distinction between holy and holy.

Blessed art Thou, O Lord our God, King of the Universe, Who hast kept us alive, and sustained us, and caused us to reach this season.

Drink the Wine of Sanctification.

II.—Washing the Hands.

The Celebrant washes his hands without reciting the customary blessing.

III.—Take the Parsley, etc.

Some parsley or similar vegetable is dipped in salt water and distributed among the company. The following blessing is recited :

Blessed art Thou, O Lord our God, King of the Universe, Who createst the fruit of the earth.

IV.—Break the Middle Cake.

Take the middle cake and break it in two. Set one half aside for the "Afikoman."

V.—The Narrative.

Those nearest the dish help in lifting it up for all the company to see. The following is then said :

The Bread of Affliction.

This is the bread of affliction which our forefathers ate in the Land of Egypt. Let all who are hungry enter and eat, and let all who are needy come and partake of the Passover. At present we are here, but in the year to come may we be gathered together in the Land of Israel! Now we are as slaves, but in the year to come may we be free men!

Fill the second cup. The youngest present asks:

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־הַלֵּילוֹת.
שֶׁבְּכָל־הַלֵּילוֹת אָנוּ־אוֹכְלִין חָמֵץ
וּמַצָּה. הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה:
שֶׁבְּכָל־הַלֵּילוֹת אָנוּ־אוֹכְלִין שְׁאָר יְרָקוֹת.
הַלַּיְלָה הַזֶּה מָרוֹר: שֶׁבְּכָל־הַלֵּילוֹת אֵין אָנוּ־
מַטְבִּילִין אֲפִילוּ פַּעַם אֶחָת. הַלַּיְלָה הַזֶּה שְׁתֵּי
פְעָמִים: שֶׁבְּכָל־הַלֵּילוֹת אָנוּ־אוֹכְלִין בֵּין יוֹשְׁבִין
וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כֻּלָּנוּ מְסֻבִּין:

The Celebrant replies:

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה: וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרָיִם. הֲרֵי אָנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ מְשֻׁעְבָּדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם. וַאֲפִילוּ כֻּלָּנוּ חֲכָמִים. כֻּלָּנוּ נְבוֹנִים. כֻּלָּנוּ זְקֵנִים. כֻּלָּנוּ יוֹדְעִים אֶת־הַתּוֹרָה. מִצְוָה עָלֵינוּ לְסַפֵּר יְצִיאַת מִצְרָיִם. וְכָל־הַמַּרְבֶּה לְסַפֵּר יְצִיאַת מִצְרָיִם. הֲרֵי־זֶה מְשֻׁבָּח:

מַעֲשֶׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בִּבְנֵי בְרַק. וְהָיוּ מְסַפְּרִים יְצִיאַת מִצְרַיִם כָּל־אוֹתוֹ הַלַּיְלָה. עַד־שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית:

אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה. הֲרֵי אֲנִי כְּבֶן־שִׁבְעִים

"By Signs and by Wonders" (p. 27).

The narrative is introduced by a series of questions on the part of the youngest present, to which the celebrant replies. The questions draw attention to the differences between the Passover repast and ordinary meals.

Fill the second cup of wine. The youngest present recites the following:

Different from all other nights.

Why is this night different from all other nights? On all other nights we may eat either leavened or unleavened; on this night only leavened. On all other nights we may eat any kind of herbs; on this night only bitter herbs. On all other nights we do not dip even once; on this night twice. On all other nights we may eat either upright or leaning; on this night we all lean.

The Celebrant replies:

Slaves in Egypt.

Once we were slaves to Pharaoh in Egypt, but the Lord our God brought us forth thence with a strong hand and an outstretched arm. And if the Holy One, blessed be He, had not brought forth our fathers from Egypt, we, and our children and our children's children, would still be serving Pharaoh in Egypt. So, even if we were all wise men, men of understanding, men of years, men with knowledge of the Torah, it would still be our duty to tell the story of the exodus from Egypt, and the more we tell of the exodus from Egypt, the more are we to be praised.

The Rabbis who Sat Up All Night.

The story is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar the son of Azaryah, Rabbi Akibah, and Rabbi Tarfon, that they were once gathered together at B'nei B'rok, and they were absorbed in the story of the exodus from Egypt all that night, until their pupils came and said: "Gentlemen, the time has come for reading the morning service."

To be Told at Night.

Rabbi Elazar the son of Azaryah said, "I am nearly seventy years of age, yet was I unable to understand why the story of the exodus from Egypt should be told at night until Ben Zoma explained it to me." It is said: "That thou mayest remember the day of thy going forth from Egypt *all the days of thy life.*" "The days

שָׁנָה. וְלֹא זָכִיתִי שֶׁתֵּאָמֵר יְצִיאַת מִצְרַיִם בַּלֵּילוֹת. עַד שֶׁדְּרָשָׁהּ בֶּן־זוֹמָא שֶׁנֶּאֱמַר לְמַעַן תִּזְכּוֹר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ: יְמֵי חַיֶּיךָ הַיָּמִים. כֹּל יְמֵי חַיֶּיךָ הַלֵּילוֹת. וַחֲכָמִים אוֹמְרִים יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כֹּל יְמֵי חַיֶּיךָ לְהָבִיא לִימוֹת הַמָּשִׁיחַ:

בָּרוּךְ הַמָּקוֹם בָּרוּךְ הוּא. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בָּרוּךְ הוּא:

כְּנֶגֶד אַרְבָּעָה בָנִים דִּבְּרָה תוֹרָה. אֶחָד חָכָם. וְאֶחָד רָשָׁע. וְאֶחָד תָּם. וְאֶחָד שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל:

חָכָם מַה הוּא אוֹמֵר. מָה הָעֵדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֶתְכֶם: וְאַף אַתָּה אֱמוֹר לוֹ כְּהִלְכוֹת הַפֶּסַח אֵין מַפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן:

רָשָׁע מַה הוּא אוֹמֵר. מָה הָעֲבוֹדָה הַזֹּאת לָכֶם: לָכֶם וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת־עַצְמוֹ מִן־הַכְּלָל כָּפַר בָּעִקָּר: וְאַף אַתָּה הַקְהֵה אֶת־שִׁנָּיו וֶאֱמוֹר לוֹ בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרָיִם: לִי וְלֹא לוֹ. אִלּוּ הָיָה שָׁם. לֹא הָיָה נִגְאָל:

תָּם מַה הוּא אוֹמֵר. מַה זֹּאת. וְאָמַרְתָּ אֵלָיו בְּחֹזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:

וְשֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל אַתְּ פְּתַח לוֹ. שֶׁנֶּאֱמַר וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרָיִם:

of thy life" would imply the days only, but "*all* the days of thy life" means the nights also. The sages, however, say that "the days of thy life" implies this life, but "*all* the days of thy life" means to include the days of the coming of the Messiah."

Blessed be the Almighty, blessed be He! Blessed be He Who gave the Torah to His people Israel, blessed be He!

The Hagadah next speaks of four types of sons requiring information about the Passover. The Rabbis, with their keen eye for differences of expression in the scriptural text, deduced these types from the different phraseology employed when referring to the duty of teaching the children the meaning of the Passover.

The Four Sons.

The Torah speaks of four varieties of sons: There are the wise son, the wicked son, the simple son, and the son who is unable to ask questions.

The Wise Son.

The wise son—what does he say? "What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?" (Deut. vi, 20.) Then shalt thou explain to him all the laws of the Passover, down to the minutest detail, such as the custom to eat nothing after the Paschal meal.

The Wicked Son.

The wicked son—what does he say? "What mean ye by this service?" (Exod. xii, 26.) He says "ye" and not "we," and as he excludes himself from the general body, he offends against a principle of faith, and thou shouldst turn on him and say: "It is because of that which the Lord did for *me* when I came forth out of Egypt" (Exod. xiii, 8). For *me*; not for *him*, for if he had been there he would not have been worthy to be redeemed.

The Simple Son.

The simple son—what does he say? "What is this?" (Exod. xiii, 14). And thou shalt say unto him: "By strength of hand the Lord brought us out from Egypt, from the house of bondage" (Exod. xiii, 14).

The Son Who Cannot Ask Questions.

And to him who does not know how to ask questions, thou shalt open the narrative to him, as it is said (Exod. xiii, 8): "And thou shalt tell thy son in that day, saying, It is because of that which the Lord did for me when I came forth out of Egypt."

יָכוֹל מֵרֹאשׁ חֹדֶשׁ תַּלְמוּד לוֹמַר בַּיּוֹם הַהוּא. אִי בַּיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם. תַּלְמוּד לוֹמַר בַּעֲבוּר זֶה. בַּעֲבוּר זֶה לֹא אָמַרְתִּי אֶלָּא בְּשָׁעָה שֶׁיֵּשׁ מַצָּה וּמָרוֹר מֻנָּחִים לְפָנֶיךָ:

מִתְּחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעַכְשָׁו קֵרְבָנוּ הַמָּקוֹם לַעֲבוֹדָתוֹ. שֶׁנֶּאֱמַר וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם. כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹהִים אֲחֵרִים:

וָאֶקַּח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר. וָאוֹלֵךְ אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן וָאַרְבֶּה אֶת־זַרְעוֹ וָאֶתֶּן־לוֹ אֶת־יִצְחָק: וָאֶתֵּן לְיִצְחָק אֶת־יַעֲקֹב וְאֶת־עֵשָׂו. וָאֶתֵּן לְעֵשָׂו אֶת־הַר שֵׂעִיר לָרֶשֶׁת אוֹתוֹ וְיַעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם:

בָּרוּךְ שׁוֹמֵר הַבְטָחָתוֹ לְיִשְׂרָאֵל. בָּרוּךְ הוּא שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא חִשַּׁב אֶת־הַקֵּץ לַעֲשׂוֹת כְּמוֹ שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בִּבְרִית בֵּין הַבְּתָרִים. שֶׁנֶּאֱמַר וַיֹּאמֶר לְאַבְרָם יָדֹעַ תֵּדַע כִּי־גֵר יִהְיֶה זַרְעֲךָ בְּאֶרֶץ לֹא לָהֶם. וַעֲבָדוּם וְעִנּוּ אוֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָּן אָנֹכִי וְאַחֲרֵי־כֵן יֵצְאוּ בִּרְכֻשׁ גָּדוֹל:

Lift the cup and say:

וְהִיא שֶׁעָמְדָה לַאֲבוֹתֵינוּ וְלָנוּ שֶׁלֹּא אֶחָד בִּלְבַד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ אֶלָּא שֶׁבְּכָל־דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם:

The Time for the Service.

You might think from the text that the instruction should take place from New Moon (in the month of Nisan), but the expression used is "on that day." This again might lead you to suppose that the celebration should take place in the daytime. But the text says "because of that which, etc.," and this expression would not be used except to signify the hour when the unleavened bread and bitter herbs are before thee (*i.e.*, at night).

Worshippers of Idols.

In the beginning our fathers were worshippers of idols, but now the Almighty has brought us near unto His service, as it is said (Joshua xxiv, 2): "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nachor: and they served other gods."

"And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac, Jacob and Esau; and I gave unto Esau, Mount Seir, to possess it; and Jacob and his children went down into Egypt."

God Keeps His Promises.

Blessed be He Who keeps His promise to Israel; blessed be the Holy One; blessed be He Who set an end to the bondage in order to fulfil that which He said unto Abraham our father in the covenant of the pieces (Gen. xv, 8), as it is said (Gen. xv, 13): "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance."

Lift the Cup of Wine and say:

This it is that has supported both our fathers and us, for not one only has risen up against us to destroy us, but in every generation men have risen against us to destroy us, but the Holy One, blessed be He, always delivers us from their hands!

צֵא וּלְמַד מַה־בִּקֵּשׁ לָבָן הָאֲרַמִּי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ. שֶׁפַּרְעֹה לֹא גָזַר אֶלָּא עַל הַזְּכָרִים. וְלָבָן בִּקֵּשׁ לַעֲקוֹר אֶת־הַכֹּל. שֶׁנֶּאֱמַר אֲרַמִּי אֹבֵד אָבִי וַיֵּרֶד מִצְרַיְמָה. וַיָּגָר שָׁם בִּמְתֵי מְעָט. וַיְהִי־שָׁם לְגוֹי גָּדוֹל עָצוּם וָרָב:

וַיֵּרֶד מִצְרַיְמָה. אָנוּס עַל־פִּי הַדִּבּוּר. **וַיָּגָר שָׁם**. מְלַמֵּד שֶׁלֹּא יָרַד לְהִשְׁתַּקֵּעַ אֶלָּא לָגוּר שָׁם. שֶׁנֶּאֱמַר וַיֹּאמְרוּ אֶל־פַּרְעֹה לָגוּר בָּאָרֶץ בָּאנוּ כִּי־אֵין מִרְעֶה לַצֹּאן אֲשֶׁר לַעֲבָדֶיךָ. כִּי־כָבֵד הָרָעָב בְּאֶרֶץ כְּנָעַן וְעַתָּה יֵשְׁבוּ־נָא עֲבָדֶיךָ בְּאֶרֶץ גֹּשֶׁן:

בִּמְתֵי מְעָט. כְּמָה שֶׁנֶּאֱמַר. בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרָיְמָה. וְעַתָּה שָׂמְךָ יְיָ אֱלֹהֶיךָ כְּכוֹכְבֵי הַשָּׁמַיִם לָרוֹב: **וַיְהִי שָׁם לְגוֹי**. מְלַמֵּד שֶׁהָיוּ יִשְׂרָאֵל מְצֻיָּנִין שָׁם: **גָּדוֹל עָצוּם**. כְּמָה שֶׁנֶּאֱמַר. וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעַצְמוּ בִּמְאֹד מְאֹד. וַתִּמָּלֵא הָאָרֶץ אוֹתָם:

וָרָב. כְּמָה שֶׁנֶּאֱמַר. רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ וַתִּרְבִּי וַתִּגְדְּלִי וַתָּבֹאִי בַּעֲדִי עֲדָיִים. שָׁדַיִם נָכֹנוּ וּשְׂעָרֵךְ צִמֵּחַ וְאַתְּ עֵרֹם וְעֶרְיָה:

וַיָּרֵעוּ אֹתָנוּ הַמִּצְרִים וַיְעַנּוּנוּ. וַיִּתְּנוּ עָלֵינוּ עֲבוֹדָה קָשָׁה:

וַיָּרֵעוּ אֹתָנוּ הַמִּצְרִים. כְּמָה שֶׁנֶּאֱמַר. הָבָה נִתְחַכְּמָה לוֹ פֶּן־יִרְבֶּה וְהָיָה כִּי־תִקְרֶאנָה מִלְחָמָה וְנוֹסַף גַּם־הוּא עַל־שֹׂנְאֵינוּ וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאָרֶץ:

Go forth and learn what Laban, the Syrian, sought to do to Jacob our father. For Pharaoh only intended to destroy the males, but Laban sought to destroy them all. As it is said (Deut. xxvi, 5): "A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there few in number; and he became there a nation, great, mighty and populous."*

Laban's Evil Intention.

"And he went down into Egypt"—in order to fulfil the word of God. "And sojourned there": teaching that he did not go down to settle, but to dwell there for a time; as it is said (Gen. xlvii, 4): "They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now, therefore, we pray thee, let thy servants dwell in the land of Goshen."

A Tribe of Shepherds.

"Few in number": as it is said (Deut. x, 22): "Thy fathers went down into Egypt with three-score and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude." "And he became there a nation": teaching that Israel was a distinct people there. "Great, mighty"; as it is said (Exod. i, 7): "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them."

Israel a Nation.

"And populous"; as it is said (Ezek. xvi, 7): "I caused thee to multiply as the bud of the field, and thou didst increase and wax great, and thou attainedst to excellent ornaments; thy breasts were fashioned, and thine hair was grown: yet thou wast naked and bare."

God's Blessings to Israel.

The Persecution.

"And the Egyptians evil entreated us and afflicted us, and laid upon us hard bondage" (Deut. xxvi, 6).

"And the Egyptians evil entreated us"; as it is said (Exod. i, 10): "Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land."

Egyptian Fears of Israel.

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* The Hebrew lends itself to the interpretation, "A Syrian (*i.e.*, Laban) would have destroyed my father." This text has led to the Rabbinic tradition set forth here.

וַיְעַנּוּנוּ. כְּמָה שֶׁנֶּאֱמַר. וַיָּשִׂימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עַנֹּתוֹ בְּסִבְלֹתָם. וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפַרְעֹה. אֶת־פִּתֹם וְאֶת־רַעַמְסֵס:

וַיִּתְּנוּ עָלֵינוּ עֲבוֹדָה קָשָׁה. כְּמָה שֶׁנֶּאֱמַר. וַיַּעֲבִדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ:

וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבֹתֵינוּ. וַיִּשְׁמַע יְיָ אֶת־קֹלֵנוּ וַיַּרְא אֶת־עָנְיֵנוּ וְאֶת־עֲמָלֵנוּ וְאֶת־לַחֲצֵנוּ:

וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ. כְּמָה שֶׁנֶּאֱמַר. וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם. וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבוֹדָה וַיִּזְעָקוּ. וַתַּעַל שַׁוְעָתָם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:

וַיִּשְׁמַע יְיָ אֶת־קֹלֵנוּ. כְּמָה שֶׁנֶּאֱמַר. וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב:

וַיַּרְא אֶת־עָנְיֵנוּ. זוֹ־פְּרִישׁוּת דֶּרֶךְ אֶרֶץ. כְּמָה שֶׁנֶּאֱמַר. וַיַּרְא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים:

וְאֶת־עֲמָלֵנוּ. אֵלּוּ הַבָּנִים. כְּמָה שֶׁנֶּאֱמַר. כָּל־הַבֵּן הַיִּלּוֹד הַיְאֹרָה תַּשְׁלִיכֻהוּ. וְכָל־הַבַּת תְּחַיּוּן:

וְאֶת־לַחֲצֵנוּ. זֶה הַדְּחַק. כְּמָה שֶׁנֶּאֱמַר. וְגַם־רָאִיתִי אֶת הַלַּחַץ אֲשֶׁר מִצְרַיִם לוֹחֲצִים אוֹתָם:

וַיּוֹצִיאֵנוּ יְיָ מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה וּבְמֹרָא גָּדוֹל וּבְאֹתוֹת וּבְמוֹפְתִים:

The Taskmasters. "And afflicted us"; as it is said (Exod. i, 11): "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses."

Heavy Bondage. "And laid upon us hard bondage"; as it is said (Exod. i, 13): "And the Egyptians made the children of Israel to serve with rigour."

A Cry to God. "And we cried unto the Lord, the God of our fathers, and the Lord heard our voice, and saw our affliction, and our toil and our oppression" (Deut. xxvi, 7).

God Hears. "And we cried unto the Lord, the God of our fathers"; as it is said (Exod. ii, 23): "And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage."

The Covenant. "And the Lord heard our voice"; as it is said (Exod. ii, 24): "And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."

God Sees Israel's Affliction. "And saw our affliction"; this alludes to the interruption of family life, as it is said (Exod. ii, 25): "And God saw the children of Israel, and God took knowledge of them."

The Slaughter of Male Children. "And our toil"; this refers to the sons, as it is said (Exod. i, 22): "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

Vexing Toil. "And our oppression"; this refers to vexation, as it is said (Exod. iii, 9): "Moreover I have seen the oppression wherewith the Egyptians oppress them."

The Great Deliverance. "And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and with wonders" (Deut. xxvi, 8).

וַיּוֹצִאֵנוּ יְיָ מִמִּצְרַיִם. לֹא־עַל־יְדֵי מַלְאָךְ. וְלֹא עַל־יְדֵי שָׂרָף. וְלֹא־עַל־יְדֵי שָׁלִיחַ. אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא בִּכְבוֹדוֹ וּבְעַצְמוֹ. שֶׁנֶּאֱמַר וְעָבַרְתִּי בְאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה. וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה. וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְיָ:

וְעָבַרְתִּי בְאֶרֶץ מִצְרַיִם. אֲנִי וְלֹא מַלְאָךְ. וְהִכֵּיתִי כָל־בְּכוֹר. אֲנִי וְלֹא שָׂרָף. וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשָּׁלִיחַ. אֲנִי יְיָ. אֲנִי הוּא וְלֹא אַחֵר:

בְּיָד חֲזָקָה. זוֹ הַדֶּבֶר. כְּמָה שֶׁנֶּאֱמַר. הִנֵּה יַד־יְיָ הוֹיָה בְּמִקְנְךָ אֲשֶׁר בַּשָּׂדֶה. בַּסּוּסִים בַּחֲמוֹרִים בַּגְּמַלִּים בַּבָּקָר וּבַצֹּאן. דֶּבֶר כָּבֵד מְאֹד:

וּבִזְרֹעַ נְטוּיָה. זוֹ הַחֶרֶב. כְּמָה שֶׁנֶּאֱמַר. וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ נְטוּיָה עַל־יְרוּשָׁלָיִם:

וּבְמוֹרָא גָּדוֹל. זוֹ גִּלּוּי שְׁכִינָה. כְּמָה שֶׁנֶּאֱמַר. אוֹ הֲנִסָּה אֱלֹהִים לָבוֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב גּוֹי בְּמַסֹּת בְּאֹתֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים כְּכֹל אֲשֶׁר עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ:

וּבְאֹתוֹת. זֶה הַמַּטֶּה. כְּמָה שֶׁנֶּאֱמַר. וְאֶת־הַמַּטֶּה הַזֶּה תִּקַּח בְּיָדֶךָ אֲשֶׁר תַּעֲשֶׂה־בּוֹ אֶת־הָאֹתֹת:

וּבְמֹפְתִים. זֶה הַדָּם. כְּמָה שֶׁנֶּאֱמַר. וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ. דָּם וָאֵשׁ וְתִמְרוֹת עָשָׁן:

The Redeemer.

"And the Lord brought us forth out of Egypt": not by the hand of an angel, and not by the hand of a seraph, and not by the hand of a messenger, but the Holy One, blessed be He, in His glory and in His own person; as it is said (Exod. xii, 12): "For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the Lord."

God's Salvation.

"For I will go through the land of Egypt" I and no angel. "And will smite all the first-born"—I and no seraph. "And against all the gods of Egypt will I execute judgment"—I and no messenger. I am the Lord! I am He and no other.

The Mighty Hand.

"With a mighty hand"; this refers to the murrain, as it is said (Exod. ix, 3): "Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks; there shall be a very grievous murrain."

The Outstretched Arm.

"And with an outstretched arm"; this refers to the sword, as it is said (1 Chron. xxi, 16): "A drawn sword in his hand stretched out over Jerusalem."*

Great Terribleness.

"And with great terribleness"; this refers to the revelation of God's presence, as it is said (Deut. iv, 34): ". . . . or hath God assayed to go and take Him a nation from the midst of another nation by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?"

Signs.

"And with signs"; this refers to the rod, as it is said (Exod. iv, 17): "And thou shalt take in thine hand this rod, wherewith thou shalt do the signs."

Wonders.

"And with wonders"; this refers to the blood, as it is said (Joel ii, 30): "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."

* The vengeance of God upon the Egyptians is likened to the destruction which was about to be executed upon Jerusalem when King David had sinned. The King had a vision of the angel of the Lord standing "between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem."

דָּבָר אַחֵר. בְּיָד חֲזָקָה שְׁתַּיִם. וּבִזְרוֹעַ נְטוּיָה שְׁתַּיִם. וּבְמוֹרָא גָּדוֹל שְׁתַּיִם. וּבְאֹתוֹת שְׁתַּיִם. וּבְמוֹפְתִים שְׁתַּיִם:

אֵלּוּ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל־הַמִּצְרִים בְּמִצְרַיִם. וְאֵלּוּ הֵן:

דָּם. צְפַרְדֵּעַ. כִּנִּים. עָרוֹב. דֶּבֶר. שְׁחִין. בָּרָד. אַרְבֶּה. חשֶׁךְ. מַכַּת־בְּכוֹרוֹת:

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים.

דְּצַ״ךְ. עֲדַ״שׁ. בְּאַחַ״ב:

רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר. מִנַּיִן אַתָּה אוֹמֵר שֶׁלָּקוּ הַמִּצְרִים בְּמִצְרַיִם עֶשֶׂר מַכּוֹת. וְעַל־הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת: בְּמִצְרַיִם מַה־הוּא אוֹמֵר. וַיֹּאמְרוּ הַחַרְטֻמִּים אֶל־פַּרְעֹה אֶצְבַּע אֱלֹהִים הִוא: וְעַל־הַיָּם מַה־הוּא אוֹמֵר. וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־יְיָ וַיַּאֲמִינוּ בַּייָ וּבְמשֶׁה עַבְדּוֹ: כַּמָּה לָקוּ בְּאֶצְבַּע עֶשֶׂר מַכּוֹת. אֱמוֹר מֵעַתָּה בְּמִצְרַיִם לָקוּ עֶשֶׂר מַכּוֹת וְעַל־הַיָּם לָקוּ חֲמִשִּׁים מַכּוֹת:

רַבִּי אֱלִיעֶזֶר אוֹמֵר. מִנַּיִן שֶׁכָּל־מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל־הַמִּצְרִים בְּמִצְרַיִם הָיְתָה שֶׁל אַרְבַּע מַכּוֹת. שֶׁנֶּאֱמַר יְשַׁלַּח בָּם חֲרוֹן אַפּוֹ עֶבְרָה וָזַעַם וְצָרָה מִשְׁלַחַת מַלְאֲכֵי רָעִים: עֶבְרָה אַחַת. וָזַעַם שְׁתַּיִם. וְצָרָה שָׁלֹשׁ. מִשְׁלַחַת מַלְאֲכֵי רָעִים אַרְבַּע: אֱמוֹר מֵעַתָּה בְּמִצְרַיִם לָקוּ אַרְבָּעִים מַכּוֹת. וְעַל־הַיָּם לָקוּ מָאתַיִם מַכּוֹת:

"THE GREAT HAND" (p. 29).

The next passages in the Hagadah illustrate the fanciful methods of the Rabbis in explaining the Scriptures. They seek to show that the plagues which were visited upon the Egyptians in Egypt were multiplied five-fold at the Red Sea. The plagues in Egypt were regarded by Pharaoh as "the finger of God." On the Red Sea we are told the Israelites saw "the great hand of God." If, say the Rabbis, the plagues in Egypt were the *finger* of God, there must have been five times as many plagues at the Red Sea, where the *hand* of God was upon the Egyptians.

The Ten Plagues.

Another explanation says: "With a strong hand" refers to two plagues; "with an outstretched arm," to two; "with great terribleness," to two; "with signs," to two; "and with wonders," to two. These are the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt: Blood, frogs, lice, murrain, flies, boils, hail, locusts, darkness, and the killing of the first-born. Rabbi Judah constructed a mnemonic, thus: דצ״ך עד״ש באח״ב

Fifty More.

Rabbi Jose, the Galilean, said: On what grounds canst thou say that the Egyptians were afflicted with ten plagues in Egypt, but upon the sea were afflicted with fifty plagues? In Egypt what is said? (Exod. viii, 19): "Then the magicians said unto Pharaoh, This is the finger of God." And on the sea what is said? (Exod. xiv, 31): "And Israel saw the great hand which the Lord laid upon the Egyptians: and the people feared the Lord: and they believed in the Lord, and in His servant Moses." Therefore, if when the expression "finger" is used, they were afflicted with ten plagues, it may be said that in Egypt they were afflicted with ten plagues, but on the sea were smitten with fifty plagues.

The Number Grows.

Rabbi Eliezer says: On what grounds can it be said that every plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of four plagues? It is said (Ps. lxxviii, 49): "He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, a band of angels of evil." "Wrath" is one; "indignation," two; "trouble," three; "a band of angels of evil," four. Hence it may be said that in Egypt they were afflicted with forty plagues, and by the sea were afflicted with two hundred plagues.

רַבִּי עֲקִיבָא אוֹמֵר. מִנַּיִן שֶׁכָּל־מַכָּה וּמַכָּה שֶׁהֵבִיא
הַקָּדוֹשׁ בָּרוּךְ הוּא עַל־הַמִּצְרִים בְּמִצְרַיִם הָיְתָה שֶׁל חָמֵשׁ
מַכּוֹת. שֶׁנֶּאֱמַר יְשַׁלַּח בָּם חֲרוֹן אַפּוֹ עֶבְרָה וָזַעַם וְצָרָה
מִשְׁלַחַת מַלְאֲכֵי רָעִים: חֲרוֹן אַפּוֹ אַחַת. עֶבְרָה שְׁתַּיִם.
וָזַעַם שָׁלֹשׁ. וְצָרָה אַרְבַּע. מִשְׁלַחַת מַלְאֲכֵי רָעִים חָמֵשׁ:
אֱמוֹר מֵעַתָּה בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מַכּוֹת וְעַל־הַיָּם לָקוּ
חֲמִשִּׁים וּמָאתַיִם מַכּוֹת:

A HYMN OF GRATITUDE.

„דַּיֵּנוּ.״

כַּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ:

אִלּוּ הוֹצִיאָנוּ מִמִּצְרַיִם. וְלֹא עָשָׂה בָהֶם
שְׁפָטִים דַּיֵּנוּ:

אִלּוּ עָשָׂה בָהֶם שְׁפָטִים. וְלֹא עָשָׂה
בֵאלֹהֵיהֶם דַּיֵּנוּ:

אִלּוּ עָשָׂה בֵאלֹהֵיהֶם. וְלֹא הָרַג בְּכוֹרֵיהֶם דַּיֵּנוּ:

אִלּוּ הָרַג בְּכוֹרֵיהֶם. וְלֹא נָתַן לָנוּ אֶת־
מָמוֹנָם דַּיֵּנוּ:

אִלּוּ נָתַן לָנוּ אֶת־מָמוֹנָם. וְלֹא קָרַע לָנוּ
אֶת־הַיָּם דַּיֵּנוּ:

Still More Plagues.

Rabbi Akibah says: On what grounds can it be said that every plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues? It is said (Ps. lxxviii, 49): "He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, a band of angels of evil." "The fierceness of His anger" is one; "wrath," two; "indignation," three; "trouble," four; "a band of angels of evil," five. Hence it may be said that in Egypt they were afflicted with fifty plagues, and by the sea they were afflicted with two hundred and fifty plagues.

The first of the Seder-night hymns is sung here. It recounts the many benefits conferred by the Almighty upon Israel, who would have cause for gratitude for any one of them.

A HYMN OF GRATITUDE.

How great are the benefits which the Almighty has conferred upon us!

If out of Egypt He had led
Us forth a happy band,
But on the dwellers of the land
His wrath had not been shed—
How grateful still were we!

If on the oppressors He had laid
A grievous punishment,
But not their gods asunder rent,
To which they worship paid—
How grateful still were we!

Had He their idols cast down low,
To which they bowed in vain,
But in His anger had not slain
Their first-born at a blow—
How grateful still were we!

If He had sent th' avenging sword
Their first-born sons to slay,
But had not made us bear away
Our foes' most precious hoard—
How grateful still were we!

If He had given us in fee
Of wealth their richest store,
But had not led us to the shore
Across the cloven sea—
How grateful still were we!

אִלּוּ קָרַע לָנוּ אֶת־הַיָּם. וְלֹא הֶעֱבִירָנוּ בְתוֹכוֹ בֶּחָרָבָה — דַּיֵּנוּ׃

אִלּוּ הֶעֱבִירָנוּ בְתוֹכוֹ בֶּחָרָבָה. וְלֹא שִׁקַּע צָרֵינוּ בְּתוֹכוֹ — דַּיֵּנוּ׃

אִלּוּ שִׁקַּע צָרֵינוּ בְּתוֹכוֹ. וְלֹא סִפֵּק צָרְכֵּינוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה — דַּיֵּנוּ׃

אִלּוּ סִפֵּק צָרְכֵּינוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה. וְלֹא הֶאֱכִילָנוּ אֶת־הַמָּן — דַּיֵּנוּ׃

אִלּוּ הֶאֱכִילָנוּ אֶת־הַמָּן. וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת — דַּיֵּנוּ׃

אִלּוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת. וְלֹא קֵרְבָנוּ לִפְנֵי הַר סִינַי — דַּיֵּנוּ׃

אִלּוּ קֵרְבָנוּ לִפְנֵי הַר סִינַי. וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה — דַּיֵּנוּ׃

אִלּוּ נָתַן לָנוּ אֶת־הַתּוֹרָה. וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל — דַּיֵּנוּ׃

If He had brought us by that path
  From which the waves had fled,
  But had not, as the pursuers sped,
O'erwhelmed them in His wrath—
How grateful still were we!

If He the billowing waves had piled
  On Pharaoh in his pride,
  But had not all our needs supplied
Long years through deserts wild—
How grateful still were we!

If He our every need had met,
  The while our weary bands
  For forty years trod desert sands,
But gave no manna yet—
How grateful still were we!

If manna He had daily rained
  Where Israel hungry stood,
  But they—enriched with heavenly food—
The Sabbath had not gained—
How grateful still were we!

If He, All-gracious, had proclaimed
  The Sabbath day of rest,
  But Sinai's majestic crest
For Israel ne'er had flamed—
How grateful still were we!

If He had brought His people near
  To Sinai's holy mount,
  But had not the refreshing fount
Of holiness made clear—
How grateful still were we!

Had we received from God's own hand
  The Law, our guide and stay,
  But not been led upon the way
Unto the Promised Land—
How grateful still were we!

אִלּוּ הִכְנִיסָֽנוּ לְאֶֽרֶץ יִשְׂרָאֵל. וְלֹא בָֽנָה לָֽנוּ אֶת־בֵּית הַבְּחִירָה דַּיֵּֽנוּ׃

עַל־אַחַת כַּמָּה וְכַמָּה טוֹבָה כְפוּלָה וּמְכֻפֶּֽלֶת לַמָּקוֹם עָלֵֽינוּ. שֶׁהוֹצִיאָֽנוּ מִמִּצְרַֽיִם. וְעָשָׂה בָהֶם שְׁפָטִים. וְעָשָׂה בֵאלֹהֵיהֶם. וְהָרַג בְּכוֹרֵיהֶם. וְנָֽתַן לָֽנוּ אֶת־מָמוֹנָם. וְקָֽרַע לָֽנוּ אֶת־הַיָּם. וְהֶֽעֱבִירָֽנוּ בְתוֹכוֹ בֶּחָרָבָה. וְשִׁקַּע צָרֵֽינוּ בְּתוֹכוֹ. וְסִפֵּק צָרְכֵּֽנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה. וְהֶֽאֱכִילָֽנוּ אֶת־הַמָּן. וְנָֽתַן לָֽנוּ אֶת־הַשַּׁבָּת. וְקֵֽרְבָֽנוּ לִפְנֵי הַר סִינָי. וְנָֽתַן לָֽנוּ אֶת־הַתּוֹרָה. וְהִכְנִיסָֽנוּ לְאֶֽרֶץ יִשְׂרָאֵל. וּבָֽנָה לָֽנוּ אֶת־בֵּית הַבְּחִירָה. לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵֽינוּ׃

רַבָּן גַּמְלִיאֵל אוֹמֵר. כָּל־שֶׁלֹּא אָמַר שְׁלשָׁה דְבָרִים אֵלּוּ בַּפֶּֽסַח לֹא יָצָא יְדֵי חוֹבָתוֹ. וְאֵלּוּ הֵן. פֶּֽסַח. מַצָּה וּמָרוֹר׃

The Celebrant points to the lamb's bone and says:

פֶּֽסַח שֶׁהָיוּ אֲבוֹתֵֽינוּ אוֹכְלִים בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּם עַל־שׁוּם מָה. עַל־שׁוּם שֶׁפָּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא עַל־בָּתֵּי אֲבוֹתֵֽינוּ בְּמִצְרַֽיִם. שֶׁנֶּאֱמַר וַאֲמַרְתֶּם זֶֽבַח פֶּֽסַח הוּא לַייָ אֲשֶׁר פָּסַח עַל־בָּתֵּי בְנֵי יִשְׂרָאֵל בְּמִצְרַֽיִם בְּנָגְפּוֹ אֶת־מִצְרַֽיִם וְאֶת־בָּתֵּֽינוּ הִצִּיל. וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ׃

The Celebrant points to the Matzo and says:

מַצָּה זוֹ שֶׁאָֽנוּ אוֹכְלִים עַל־שׁוּם מָה. עַל־שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל־אֲבוֹתֵֽינוּ לְהַחֲמִיץ עַד־שֶׁנִּגְלָה עֲלֵיהֶם מֶֽלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא וּגְאָלָם. שֶׁנֶּאֱמַר וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר

If He His tribes with grace divine
Had to their borders led,
But had not crowned Mount Zion's head
With His most holy shrine—
How grateful still were we!

How much, then, are we in the debt of the Almighty for His oft-repeated benefits to us! For He brought us forth from Egypt, he executed judgment upon the Egyptians, destroyed their gods, slew their first-born, gave us of their substance, divided the sea for us, caused us to pass through on dry land, cast our oppressors in the waves, supplied all our needs in the desert for forty years, fed us with manna, gave us the Sabbath, brought us near unto Mount Sinai, gave us the Law, caused us to enter the land of Israel, and built for us the Temple to atone for all our sins!

God's Manifold Mercies.

The service now proceeds to an explanation of the three essentials of the Passover table, the paschal lamb, the unleavened bread, and the bitter herbs.

Rabbi Gamaliel said: He who does not speak of these three things on Passover has not fulfilled his duty, namely: the paschal lamb, the unleavened bread, and the bitter herbs.

The Three Essentials.

The Celebrant points to the lamb's bone and says;

The Paschal Lamb which our forefathers ate in the time when the Temple was still standing—what does it symbolise? It recalls that the Holy One, blessed be He, passed over the houses of our forefathers in Egypt, as it is said (Exod. xii, 27): "It is the sacrifice of the Lord's Passover, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped."

The Paschal Lamb.

The Celebrant then exhibits the unleavened bread and says:

This Unleavened Bread we eat because there was not time for the dough of our forefathers to become leavened before the King, Who is the King of Kings, the Holy One, blessed be He, was revealed unto them and redeemed them; as it is said (Exod. xii, 39): "And they baked unleavened cakes of the dough which they brought forth

The Unleavened Bread.

הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת כִּי לֹא חָמֵץ. כִּי־גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ. וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם:

The Celebrant shows the bitter herbs and says:

מָרוֹר זֶה שֶׁאָנוּ אוֹכְלִים עַל־שׁוּם מָה. עַל־שׁוּם שֶׁמֵּרְרוּ הַמִּצְרִים אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרָיִם. שֶׁנֶּאֱמַר וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ:

ד

בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרָיִם. שֶׁנֶּאֱמַר וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר. בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרָיִם: לֹא אֶת־אֲבוֹתֵינוּ בִּלְבַד גָּאַל הַקָּדוֹשׁ בָּרוּךְ הוּא. אֶלָּא אַף אוֹתָנוּ גָּאַל עִמָּהֶם. שֶׁנֶּאֱמַר וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אוֹתָנוּ לָתֶת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבוֹתֵינוּ:

Lift the cup while reciting the following paragraph:

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדֵּר, לְבָרֵךְ, לְעַלֵּה, וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לַאֲבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנִּסִּים הָאֵלּוּ. הוֹצִיאָנוּ מֵעַבְדוּת לְחֵרוּת. מִיָּגוֹן לְשִׂמְחָה. וּמֵאֵבֶל לְיוֹם טוֹב. וּמֵאֲפֵלָה לְאוֹר גָּדוֹל. וּמִשִּׁעְבּוּד לִגְאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה הַלְלוּיָהּ:

out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual."

The Celebrant then shows the bitter herbs and says:

These Bitter Herbs we eat because the Egyptians embittered the lives of our forefathers in Egypt; as it is said (Exod. i, 14): "And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field; all their service wherein they made them serve, was with rigour."

The Bitter Herbs.

It is therefore the duty of everyone, in each generation, to look upon himself as if he went forth from Egypt; as it is said (Exod. xiii, 8): "And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt." Not our forefathers alone did the Holy One, blessed be He, redeem, but ourselves also He redeemed with them; as it is said (Deut. vi, 23): "And He brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers."

Personal Redemption.

Lift the Cup and say:

It is therefore our duty to thank, praise, laud, glorify, extol, honour, bless, exalt and adore Him Who performed all these wonders for our forefathers and for us: He brought us forth from servitude to liberty, from grief to joy, from mourning to holiday, from darkness to great light, and from bondage to redemption. And let us sing a new song unto Him. Hallelujah!

Praise to God.

THE HALLEL.

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ אֶת־שֵׁם יְיָ: יְהִי
שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם: מִמִּזְרַח־
שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ: רָם עַל־כָּל־
גּוֹיִם יְיָ. עַל־הַשָּׁמַיִם כְּבוֹדוֹ: מִי כַּיְיָ אֱלֹהֵינוּ הַמַּגְבִּיהִי
לָשָׁבֶת: הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימִי
מֵעָפָר דָּל. מֵאַשְׁפֹּת יָרִים אֶבְיוֹן: לְהוֹשִׁיבִי עִם־נְדִיבִים
עִם־נְדִיבֵי עַמּוֹ: מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה
הַלְלוּיָהּ:

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם בֵּית יַעֲקֹב מֵעַם לֹעֵז: הָיְתָה
יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מַמְשְׁלוֹתָיו: הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן
יִסֹּב לְאָחוֹר: הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי צֹאן:
מַה־לְּךָ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסֹּב לְאָחוֹר: הֶהָרִים תִּרְקְדוּ
כְאֵילִים גְּבָעוֹת כִּבְנֵי צֹאן: מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי
אֱלוֹהַּ יַעֲקֹב: הַהֹפְכִי הַצּוּר אֲגַם־מָיִם חַלָּמִישׁ לְמַעְיְנוֹ־
מָיִם:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
גְּאָלָנוּ וְגָאַל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם וְהִגִּיעָנוּ
הַלַּיְלָה הַזֶּה לֶאֱכוֹל־בּוֹ מַצָּה וּמָרוֹר. כֵּן יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ הַגִּיעֵנוּ לְמוֹעֲדִים
וְלִרְגָלִים אֲחֵרִים הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם
שְׂמֵחִים בְּבִנְיַן עִירֶךָ וְשָׂשִׂים בַּעֲבוֹדָתֶךָ וְנֹאכַל
שָׁם מִן הַזְּבָחִים וּמִן הַפְּסָחִים אֲשֶׁר יַגִּיעַ דָּמָם

THE HALLEL.

The service now passes to the Hallel, the psalms specially selected for reading upon Festivals, and recited in the synagogue on these occasions before the Reading of the Law.

Psalm cxiii.

Praise ye the Lord, Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same, the Lord's name is to be praised. The Lord is high above all nations, and His glory above the heavens. Who is like unto the Lord our God, Who dwelleth on high? Who humbleth Himself to behold the things that are in Heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people. He maketh the barren woman to keep house and to be a joyful mother of children. Praise ye the Lord.

Psalm cxiv.

When Israel went out of Egypt and the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? Thou, Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob, Which turned the rock into a standing water, the flint into a fountain of waters.

The recital of the Hallel is now interrupted for the repast, and is continued after the grace. The following blessing brings this part of the service to an appropriate close:

The Passover of the Future.

Blessed art Thou, O Lord our God, King of the Universe, Who hast redeemed us and Who redeemed our forefathers from Egypt and hast caused us to reach this night whereon to eat unleavened bread and bitter herbs. Thus mayest Thou bring us, O Lord our God and the God of our fathers, to other set seasons and festivals (may they approach us in peace!), rejoicing in the rebuilding of Thy city, and exulting in Thy service. And there shall we eat of the sacrifices and the paschal offerings, the blood of which

עַל־קִיר מִזְבַּחֲךָ לְרָצוֹן. וְנוֹדֶה לְךָ שִׁיר חָדָשׁ עַל־גְּאֻלָּתֵנוּ וְעַל פְּדוּת נַפְשֵׁנוּ: בָּרוּךְ אַתָּה יְיָ גָּאַל יִשְׂרָאֵל:

THE SECOND CUP.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:

Drink the second cup of wine.

VI. רָחְצָה

Wash the hands, and say the following blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם:

VII. מוֹצִיא

VIII. מַצָּה

The Celebrant breaks the upper cake, gives a piece of this and a piece of the middle cake to all assembled, who recite the following blessings:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

IX. מָרוֹר

The Celebrant takes some bitter herb, and dips it into the "charoseth," and distributes it among the company, who say:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

The First Passover.

shall be sprinkled upon Thine altar. And we will chant unto Thee a new song of thanks for our redemption and for the salvation of our souls. Blessed art Thou, O Lord, Who redeemest Israel.

THE SECOND CUP.

Blessed art Thou, O Lord our God, King of the Universe, Who createst the fruit of the vine.

Drink the second cup of wine.

VI.—Wash the Hands.

The hands are then washed. The following blessing is said:

Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us with Thy commandments and hast commanded us concerning the washing of the hands.

VII.—Grace Before the Meal.

VIII.—Break the Top Cake.

The Celebrant breaks the uppermost matzo and distributes portions of it together with pieces of the middle cake previously broken. The following two blessings are then recited by all present.

Blessed art Thou, O Lord our God, King of the Universe, Who bringest forth bread from the earth.

Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us with Thy commandments and hast commanded us to eat unleavened bread.

IX.—Eat the Bitter Herb.

(With *Charoseth.*)

The Celebrant distributes some of the bitter herb dipped in the Charoseth, and all present recite the following blessing:

Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us by Thy commandments and commanded us to eat bitter herbs.

X. כּוֹרֵךְ

The Celebrant breaks the undermost cake, and distributes it with portions of the horseradish among the assembly, who say:

בְּלֹא טִבּוּל וּבְלֹא בְרָכָה זֵכֶר לְמִקְדָּשׁ כְּהִלֵּל:

כֵּן עָשָׂה הִלֵּל בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּם. הָיָה כּוֹרֵךְ מַצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד. לְקַיֵּם מַה שֶׁנֶּאֱמַר עַל מַצּוֹת וּמְרוֹרִים יֹאכְלֻהוּ:

XI. שֻׁלְחָן עוֹרֵךְ

The company here partake of supper.

XII. צָפוּן

After supper the Celebrant distributes pieces of the broken half of the middle cake as "Afikoman," after which it is not customary to eat anything else. Fill the cups with wine, and proceed to say grace.

XIII. בָּרֵךְ

He who says grace exclaims: *

רַבּוֹתַי נְבָרֵךְ:

The company respond:

יְהִי שֵׁם יְיָ מְבוֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:

He who says grace proceeds:

נְבָרֵךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ:

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* The introductory phrases and responses are only used if three or more males are present. The bracketed words are added if ten or more males are present.

X.—Eat the Bitter Herb.

(With *Matzo.*)

The Celebrant breaks the undermost cake and distributes portions of it together with some bitter herbs. Rabbi Hillel taught that the bitter herb should be eaten at the same time as the unleavened bread in accordance with the verse (Exod. xii, 8): ". . . . and unleavened bread: and with bitter herbs they shall eat it."

A memorial of the Temple according to Hillel: Thus did Hillel at the time the Temple was still standing. He combined the unleavened bread and the bitter herbs and ate them together to carry out the injunction (Exod. xii, 8): "With unleavened bread and with bitter herbs they shall eat it."

XI.—Partake of the Meal.

Supper is here served

XII.—The Afikoman.

After supper the half of the middle cake previously laid aside is distributed, and it is not customary to eat anything further thereafter. The cups are again filled with wine, and grace is recited.

XIII.—Grace After the Meal.

**The Celebrant says:*

Gentlemen! Let us say grace.

Those present reply:

May the name of the Lord be blessed from this time forth and for evermore.

The Celebrant proceeds:

We will bless Him (our God), of Whose bounty we have eaten.

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* If three males are present it is usual to introduce the Grace by this introductory summons. If ten males are present the words in parentheses are substituted for the preceding word.

The company respond:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ׃

He who says grace repeats the response and proceeds:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזָּן אֶת־הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא־נוֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ׃ וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא־חָסַר לָנוּ וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד׃ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוּא זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב לַכֹּל וּמֵכִין מָזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ הַזָּן אֶת־הַכֹּל׃

נוֹדֶה לְּךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ בִּבְשָׂרֵנוּ וְעַל תּוֹרָתְךָ שֶׁלִּמַּדְתָּנוּ וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חֵן וָחֶסֶד שֶׁחוֹנַנְתָּנוּ וְעַל אֲכִילַת מָזוֹן שָׁאַתָּה זָן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד בְּכָל־יוֹם וּבְכָל־עֵת וּבְכָל־שָׁעָה׃

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד׃ כַּכָּתוּב וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ. בָּרוּךְ אַתָּה יְיָ עַל־הָאָרֶץ וְעַל־הַמָּזוֹן׃

רַחֵם יְיָ אֱלֹהֵינוּ עַל־יִשְׂרָאֵל עַמֶּךָ וְעַל־יְרוּשָׁלַיִם עִירֶךָ וְעַל־צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וְעַל־מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל־הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו׃ אֱלֹהֵינוּ אָבִינוּ רְעֵנוּ זוּנֵנוּ פַּרְנְסֵנוּ וְכַלְכְּלֵנוּ וְהַרְוִיחֵנוּ וְהַרְוַח־לָנוּ יְיָ אֱלֹהֵינוּ מְהֵרָה מִכָּל־

Those present reply:

Blessed be He (our God) of Whose bounty we have eaten and by Whose goodness we live.

The Celebrant repeats:

Blessed be He (our God) of Whose bounty we have eaten and by Whose goodness we live.

He proceeds:

Blessed be He, blessed be His name!

The Giver of Food.

Blessed art Thou, O Lord our God, King of the Universe, Who feedest the whole world in Thy goodness with grace, loving-kindness and mercy; He giveth bread to all flesh, for His mercy endureth for ever. And in His great goodness continually food hath not failed nor will it fail us for ever and ever, for His great name's sake. For He feedeth and sustaineth all and is good to all and prepareth food for all His creatures whom He hath created. Blessed art Thou, O Lord, Who feedest all.

Thanks to the Redeemer.

We give thanks unto Thee, O Lord our God, for that Thou didst cause our fathers to inherit a pleasant, good, and ample land, and didst bring us forth, O Lord our God, out of the land of Egypt, and didst redeem us from the house of bondage; and for Thy covenant which Thou didst seal in our flesh, and for Thy Law which Thou hast taught us, for Thy statutes which Thou hast made known unto us, and for the life, grace, and loving-kindness with which Thou hast favoured us; and for the sustaining food with which Thou dost feed and maintain us continually, every day, at all times and at all hours.

Eat, be Satisfied, and Bless God.

For all this, O Lord our God, we thank Thee and bless Thee; blessed be Thy name in the mouth of all living, continually and for ever and ever. As it is written (Deut. viii, 10): "And thou shalt eat and be satisfied and shalt bless the Lord Thy God for the good land which He hath given thee." Blessed art Thou, O Lord, for the land and for the food.

A Prayer for Independence.

O Lord our God, have mercy upon Israel Thy people, upon Jerusalem Thy city, upon Zion the dwelling-place of Thy glory, upon the kingdom of the house of David, Thine anointed, and upon the great and holy house which is called by Thy name. O our God, our Father, do Thou feed and sustain us, maintain, support, and enlarge us.

צָרוֹתֵינוּ וְנָא אַל־תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ לֹא לִידֵי מַתְּנַת בָּשָׂר וָדָם וְלֹא לִידֵי הַלְוָאָתָם כִּי אִם לְיָדְךָ הַמְּלֵאָה הַפְּתוּחָה וְהַקְּדוֹשָׁה וְהָרְחָבָה שֶׁלֹּא נֵבוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד:

On Sabbath the following paragraph is added:

רְצֵה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוַת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ לִשְׁבָּת־בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ בִּרְצוֹנְךָ הָנִיחַ לָנוּ יְיָ אֱלֹהֵינוּ שֶׁלֹּא תְהִי צָרָה וְיָגוֹן וַאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ וְהַרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנֶחָמַת צִיּוֹן עִירֶךָ וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנֶּחָמוֹת:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ: וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ. וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדֵנוּ בוֹ לִבְרָכָה. וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ. וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָיִם. אָמֵן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל אָבִינוּ מַלְכֵּנוּ אַדִּירֵנוּ בּוֹרְאֵנוּ גֹּאֲלֵנוּ יוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמֵּטִיב לַכֹּל שֶׁבְּכָל יוֹם וָיוֹם הוּא הֵטִיב הוּא מֵטִיב הוּא יֵיטִיב לָנוּ: הוּא גְמָלָנוּ הוּא גוֹמְלֵנוּ הוּא יִגְמְלֵנוּ לָעַד לְחֵן לְחֶסֶד וּלְרַחֲמִים וּלְרֶוַח הַצָּלָה וְהַצְלָחָה בְּרָכָה וִישׁוּעָה נֶחָמָה פַּרְנָסָה

Deliver us speedily, O Lord our God, from all our troubles, and let us not, O Lord our God, be in want of the gifts of flesh and blood nor of their loans; but let us rely alone upon Thy full, open, holy and ample hand, so that we may never be ashamed or humbled for ever and ever.

On Sabbath add the following paragraph:

The Day of Rest.

In favour, O Lord our God, prosper us in Thy commandments and in the commandment of the seventh day, this great and holy Sabbath. For this day is great and holy before Thee to rest and repose thereon in love according to the commandment of Thy will. By Thy will, O Lord our God, grant us repose, so that there may be no trouble or sorrow or grief upon the day of our rest. And cause us to behold, O Lord our God, the consolation of Zion Thy city, and the restoration of Jerusalem Thy holy city, for Thou art the Lord of salvation and the Lord of consolation.

A Festival Petition.

Our God and the God of our fathers, cause to ascend, and come, and approach and be seen, accepted, heard, visited and remembered our memorial and our reckoning; and the memorial of our fathers; the memorial of Messiah, the son of David Thy servant; and the memorial of Jerusalem, Thy holy city; and the memorial of all Thy people, the house of Israel, before Thee; for a good deliverance, for grace, loving-kindness and mercy, for life and for peace upon this day of the Feast of Unleavened Bread. Remember us thereon, O Lord our God, for good; visit us thereon for blessing; and save us unto life. And by the word of salvation and mercy, have pity and be gracious unto us, have mercy upon us and save us. For our eyes are turned unto Thee; for Thou, O God, art a gracious and merciful King. O rebuild Jerusalem, the holy city, speedily in our days. Blessed art Thou, O Lord, Who in mercy rebuildest Jerusalem. Amen!

A Prayer for God's Bounty.

Blessed art Thou, O Lord our God, King of the Universe, O God, our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the good King, Who doest good unto all, for every day Thou hast done good, doest good, and wilt do good unto us. Thou hast bestowed, bestowest, and wilt ever bestow upon us grace, loving-kindness, mercy, enlargement, deliverance, pros-

וְכַלְכָּלָה. וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל־טוֹב וּמִכָּל־טוּב
לְעוֹלָם אַל יְחַסְּרֵנוּ׃

הָרַחֲמָן הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד׃

הָרַחֲמָן הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ׃

הָרַחֲמָן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים וְיִתְפָּאַר־בָּנוּ לָנֶצַח
נְצָחִים וְיִתְהַדַּר בָּנוּ לָעַד וּלְעוֹלְמֵי עוֹלָמִים׃

הָרַחֲמָן הוּא יְפַרְנְסֵנוּ בְּכָבוֹד׃

הָרַחֲמָן הוּא יִשְׁבּוֹר עֻלֵּנוּ מֵעַל צַוָּארֵנוּ וְהוּא יוֹלִיכֵנוּ
קוֹמְמִיּוּת לְאַרְצֵנוּ׃

הָרַחֲמָן הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה וְעַל
שֻׁלְחָן זֶה שֶׁאָכַלְנוּ עָלָיו׃

הָרַחֲמָן הוּא יִשְׁלַח־לָנוּ אֶת־אֵלִיָּהוּ הַנָּבִיא זָכוּר לַטּוֹב
וִיבַשֶּׂר־לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנֶחָמוֹת׃

The following paragraph is modified according to circumstances:

הָרַחֲמָן הוּא יְבָרֵךְ אֶת־אָבִי מוֹרִי בַּעַל הַבַּיִת הַזֶּה.
וְאֶת־אִמִּי מוֹרָתִי בַּעֲלַת הַבַּיִת הַזֶּה. אוֹתָם וְאֶת־בֵּיתָם
וְאֶת־זַרְעָם וְאֶת־כָּל־אֲשֶׁר לָהֶם אוֹתָנוּ וְאֶת־כָּל־אֲשֶׁר לָנוּ
כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב בַּכֹּל מִכֹּל
כֹּל כֵּן יְבָרֵךְ אוֹתָנוּ כֻּלָּנוּ יַחַד בִּבְרָכָה שְׁלֵמָה וְנֹאמַר אָמֵן׃

בַּמָּרוֹם יְלַמְּדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת שֶׁתְּהֵא לְמִשְׁמֶרֶת
שָׁלוֹם וְנִשָּׂא בְרָכָה מֵאֵת יְיָ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעֵנוּ׃
וְנִמְצָא־חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם׃

On Sabbath the following paragraph is added:

הָרַחֲמָן הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים׃

perity, blessing, salvation, comfort, sustenance and support, mercy, life, peace and all good ; O let us never lack any good !

May the All-merciful reign over us for ever and ever !

May the All-merciful be blessed in heaven and on earth !

May the All-merciful be praised from generation to generation ; may He be glorified by us for ever and ever, and adored by us from everlasting to everlasting !

May the All-merciful sustain us in honour !

May the All-merciful break our yoke from off our neck, and may He lead us upright unto our land !

May the All-merciful send unto us an ample blessing, upon this house and upon this table from which we have eaten !

May the All-merciful send us Elijah, the prophet, of good memory, and may he proclaim unto us good tidings, and salvation and comfort !

The following blessing is modified according to circumstances :

Blessing for Parents.

May the All-merciful bless my honoured father, the master of this house, and my honoured mother, the mistress of this house, them, their household, their offspring, and all that is theirs, us also and all that is ours. As our ancestors, Abraham, Isaac and Jacob, were blessed with appropriate blessings, for good, so bless us, all of us together, with a perfect blessing. And let us say : Amen !

In the highest heaven may they show forth merit for them and for us, so that there may be lasting peace. And may we be requited with a blessing from the Lord, and righteousness from the God of our salvation. And may we find grace and good understanding in the eyes of God and man.

On Sabbath the following paragraph is added :

May the All-merciful cause us to inherit the day that is wholly rest and repose, in the eternal life !

הָרַחֲמָן הוּא יַנְחִילֵנוּ לְיוֹם שֶׁכֻּלּוֹ טוֹב׃

הָרַחֲמָן הוּא יְזַכֵּנוּ לִימוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא׃

מִגְדֹּל יְשׁוּעוֹת מַלְכּוֹ וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ לְדָוִד וּלְזַרְעוֹ עַד־עוֹלָם. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃

The following paragraph is said in an undertone:

יְראוּ אֶת־יְיָ קְדוֹשָׁיו כִּי אֵין מַחְסוֹר לִירֵאָיו׃ כְּפִירִים רָשׁוּ וְרָעֵבוּ וְדֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כָל־טוֹב׃ הוֹדוּ לַייָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃ פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃ בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּייָ וְהָיָה יְיָ מִבְטַחוֹ׃ נַעַר הָיִיתִי גַּם זָקַנְתִּי וְלֹא רָאִיתִי צַדִּיק נֶעֱזָב וְזַרְעוֹ מְבַקֶּשׁ לָחֶם׃ יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃

THE THIRD CUP.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן׃

Drink the third cup of wine.

Open the door and say:

שְׁפֹךְ חֲמָתְךָ אֶל־הַגּוֹיִם אֲשֶׁר לֹא־יְדָעוּךָ וְעַל־מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרָאוּ׃ כִּי אָכַל אֶת־יַעֲקֹב וְאֶת־נָוֵהוּ הֵשַׁמּוּ׃ שְׁפָךְ־עֲלֵיהֶם זַעְמֶךָ וַחֲרוֹן אַפְּךָ יַשִּׂיגֵם׃ תִּרְדֹּף בְּאַף וְתַשְׁמִידֵם מִתַּחַת שְׁמֵי יְיָ׃

May the All-merciful cause us to inherit the day that is wholly good!

May the All-merciful make us worthy of the days of the Messiah and of the life of the world to come.

"He is a tower of deliverance to His King and showeth loving-kindness to His anointed, to David and to his seed, for evermore" (II Sam. xxii, 51). He Who maketh peace in His high places may He make peace for us and for all Israel. And say ye: Amen!

The following paragraph is said in an undertone:

Fear ye the Lord, ye His saints, for there is no want to them that fear Him. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing (Ps. xxxiv, 9-10). O give thanks unto the Lord, for He is good; for His mercy endureth for ever (Ps. cxviii, 1). Thou openest Thy hand and satisfiest every living thing with favour (Ps. cxlv, 16). Blessed is the man that trusteth in the Lord and whose trust the Lord is (Ps. xl, 4). I have been young and am now old; yet have I not seen the righteous forsaken nor his seed begging their bread (Ps. xxxvii, 25). The Lord will give strength unto His people; the Lord will bless His people with peace (Ps. xxix, 11).

THE THIRD CUP.

Blessed art Thou, O Lord our God, King of the Universe, Who createst the fruit of the vine.

Drink the third cup:

In olden times Passover was often the season of great trial and sorrow for the Jews. In the Middle Ages massacre and cruel persecution were of frequent occurrence. The odious slander that the Jews used Christian blood for ritual purposes was almost an annual terror at the Easter period. The following bitter cry was the result of the anguish caused to Jewish hearts by these outrages. It is a prayer that God will put an end to all Israel's afflictions.

The door is opened and the Celebrant exclaims:

"O pour out Thy wrath upon the heathen that hath not known Thee and upon the kingdom that hath not called upon Thy name; for they have devoured Jacob and laid waste his dwelling-place" (Ps. lxxix, 6). Pour out upon them Thy indignation and let Thy fierce anger overtake them. Pursue them in wrath and destroy them from under the heavens of the Lord.

Fill the fourth cup, and say the conclusion of the Hallel.

XIV. הַלֵּל

לֹא לָנוּ יְיָ לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כָּבוֹד עַל־חַסְדְּךָ עַל אֲמִתֶּךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֱלֹהֵיהֶם: וֵאלֹהֵינוּ בַשָּׁמָיִם כֹּל אֲשֶׁר חָפֵץ עָשָׂה: עֲצַבֵּיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: פֶּה לָהֶם וְלֹא יְדַבֵּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ: אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ אַף לָהֶם וְלֹא יְרִיחוּן: יְדֵיהֶם וְלֹא יְמִישׁוּן רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ לֹא יֶהְגּוּ בִּגְרוֹנָם: כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר בֹּטֵחַ בָּהֶם: יִשְׂרָאֵל בְּטַח בַּייָ עֶזְרָם וּמָגִנָּם הוּא: בֵּית אַהֲרֹן בִּטְחוּ בַייָ עֶזְרָם וּמָגִנָּם הוּא: יִרְאֵי יְיָ בִּטְחוּ בַייָ עֶזְרָם וּמָגִנָּם הוּא:

יְיָ זְכָרָנוּ יְבָרֵךְ יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל יְבָרֵךְ אֶת־בֵּית אַהֲרֹן: יְבָרֵךְ יִרְאֵי יְיָ הַקְּטַנִּים עִם הַגְּדֹלִים: יֹסֵף יְיָ עֲלֵיכֶם עֲלֵיכֶם וְעַל בְּנֵיכֶם: בְּרוּכִים אַתֶּם לַייָ עֹשֵׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם שָׁמַיִם לַייָ וְהָאָרֶץ נָתַן לִבְנֵי אָדָם: לֹא הַמֵּתִים יְהַלְלוּיָהּ וְלֹא כָּל־יֹרְדֵי דוּמָה: וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

אָהַבְתִּי כִּי־יִשְׁמַע יְיָ אֶת־קוֹלִי תַּחֲנוּנָי: כִּי־הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא: אֲפָפוּנִי חֶבְלֵי־מָוֶת וּמְצָרֵי שְׁאוֹל מְצָאוּנִי צָרָה וְיָגוֹן אֶמְצָא: וּבְשֵׁם יְיָ אֶקְרָא אָנָּה יְיָ מַלְּטָה נַפְשִׁי: חַנּוּן יְיָ וְצַדִּיק וֵאלֹהֵינוּ מְרַחֵם: שֹׁמֵר פְּתָאִים יְיָ דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי כִּי־יְיָ גָּמַל עָלָיְכִי:

THE HALLEL.

The Hallel (commenced before Grace) is now resumed.

Psalm cxv.

Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: He hath done whatsoever He pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is everyone that trusteth in them. O Israel, trust thou in the Lord: He is their help and their shield. O house of Aaron, trust ye in the Lord: He is their help and their shield. Ye that fear the Lord: trust in the Lord: He is their help and their shield.

The Lord hath been mindful of us: He will bless us; He will bless the house of Israel; He will bless the house of Aaron. He will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children. Ye are blessed of the Lord, Which made heaven and earth. The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men. The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

Psalm cxvi.

I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live. The sorrows of death compassed me, and the pains of Sheol gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech Thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and He helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from

כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינִי מִן־דִּמְעָה אֶת־רַגְלִי מִדֶּחִי׃ אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים׃ הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עָנִיתִי מְאֹד׃ אֲנִי אָמַרְתִּי בְחָפְזִי כָּל־הָאָדָם כֹּזֵב׃

מָה אָשִׁיב לַייָ כָּל־תַּגְמוּלוֹהִי עָלָי׃ כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יְיָ אֶקְרָא׃ נְדָרַי לַייָ אֲשַׁלֵּם נֶגְדָה נָּא לְכָל עַמּוֹ׃ יָקָר בְּעֵינֵי יְיָ הַמָּוְתָה לַחֲסִידָיו׃ אָנָּא יְיָ כִּי אֲנִי עַבְדֶּךָ אֲנִי עַבְדְּךָ בֶּן־אֲמָתֶךָ פִּתַּחְתָּ לְמוֹסֵרָי׃ לְךָ אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְיָ אֶקְרָא׃ נְדָרַי לַייָ אֲשַׁלֵּם נֶגְדָה־נָּא לְכָל־עַמּוֹ׃ בְּחַצְרוֹת בֵּית יְיָ בְּתוֹכֵכִי יְרוּשָׁלָיִם הַלְלוּיָהּ׃

הַלְלוּ אֶת־יְיָ כָּל־גּוֹיִם שַׁבְּחוּהוּ כָּל־הָאֻמִּים׃ כִּי גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־יְיָ לְעוֹלָם הַלְלוּיָהּ׃

הוֹדוּ לַייָ כִּי־טוֹב	כִּי לְעוֹלָם חַסְדּוֹ׃
יֹאמַר־נָא יִשְׂרָאֵל	כִּי לְעוֹלָם חַסְדּוֹ׃
יֹאמְרוּ־נָא בֵית אַהֲרֹן	כִּי לְעוֹלָם חַסְדּוֹ׃
יֹאמְרוּ־נָא יִרְאֵי יְיָ	כִּי לְעוֹלָם חַסְדּוֹ׃

מִן־הַמֵּצַר קָרָאתִי יָּהּ עָנָנִי בַמֶּרְחָבְיָהּ׃ יְיָ לִי לֹא אִירָא מַה יַּעֲשֶׂה לִי אָדָם׃ יְיָ לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃ טוֹב לַחֲסוֹת בַּייָ מִבְּטֹחַ בָּאָדָם׃ טוֹב לַחֲסוֹת בַּייָ מִבְּטֹחַ בִּנְדִיבִים׃ כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילַם׃ סַבּוּנִי גַם סְבָבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילַם׃ סַבּוּנִי כִדְבֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים בְּשֵׁם יְיָ כִּי אֲמִילַם׃ דָּחֹה

THE EGYPTIANS IN THE RED SEA.

death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore have I spoken : I was greatly afflicted : I said in my haste, All men are liars.

What shall I render unto the Lord for all His benefits toward me ? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. Precious in the sight of the Lord is the death of His saints. O Lord, truly I am Thy servant ; I am Thy servant and the son of Thine handmaid : Thou hast loosed my bonds. I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord !

Psalm cxvii.

O praise the Lord, all ye nations : praise Him, all ye people. For His merciful kindness is great toward us : and the truth of the Lord endureth for ever. Praise ye the Lord !

Psalm cxviii.

O give thanks unto the Lord ; for He is good : because His mercy endureth for ever.

Let Israel now say : that His mercy endureth for ever. Let the house of Aaron now say : that His mercy endureth for ever.

Let them now that fear the Lord say : that His mercy endureth for ever.

I called upon the Lord in distress ; the Lord answered me, and set me in a large place. The Lord is on my side ; I will not fear ; what can man do unto me ? The Lord taketh my part with them that help me : therefore shall I see my desire upon them that hate me. It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. All nations compassed me about : but in the name of the Lord will I destroy them. They compassed me about ; yea, they compassed me about : but in the name of the Lord I will destroy them. They compassed me about like

דְּחִיתַנִי לִנְפֹּל וַייָ עֲזָרָנִי: עָזִּי וְזִמְרָת יָהּ וַיְהִי לִי לִישׁוּעָה: קוֹל ׀ רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים יְמִין יְיָ עֹשָׂה חָיִל: יְמִין יְיָ רוֹמֵמָה יְמִין יְיָ עֹשָׂה חָיִל: לֹא־אָמוּת כִּי אֶחְיֶה וַאֲסַפֵּר מַעֲשֵׂי־יָהּ: יַסֹּר יִסְּרַנִּי יָּהּ וְלַמָּוֶת לֹא־נְתָנָנִי: פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אָבֹא־בָם אוֹדֶה יָהּ: זֶה הַשַּׁעַר לַייָ צַדִּיקִים יָבֹאוּ בוֹ:

The following verses are repeated:

אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה:
אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה:
מֵאֵת יְיָ הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ:
זֶה הַיּוֹם עָשָׂה יְיָ נָגִילָה וְנִשְׂמְחָה בוֹ:

אָנָּא יְיָ הוֹשִׁיעָה נָּא. אָנָּא יְיָ הוֹשִׁיעָה נָּא:
אָנָּא יְיָ הַצְלִיחָה נָּא. אָנָּא יְיָ הַצְלִיחָה נָּא:

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ. בֵּרַכְנוּכֶם מִבֵּית יְיָ:
אֵל יְיָ וַיָּאֶר לָנוּ. אִסְרוּ חַג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבֵּחַ:
אֵלִי אַתָּה וְאוֹדֶךָּ. אֱלֹהַי אֲרוֹמְמֶךָּ:
הוֹדוּ לַייָ כִּי־טוֹב. כִּי לְעוֹלָם חַסְדּוֹ:

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ. וַחֲסִידֶיךָ צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ. וְכָל־עַמְּךָ בֵּית־יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ מַלְכֵּנוּ: כִּי לְךָ טוֹב לְהוֹדוֹת. וּלְשִׁמְךָ נָאֶה לְזַמֵּר. כִּי מֵעוֹלָם וְעַד־עוֹלָם אַתָּה אֵל. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת:

bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them. Thou hast thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but He hath not given me over unto death. Open to me the gates of righteousness: I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter.

The following verses are repeated:

I will praise Thee: for Thou hast heard me, and art become my salvation.

The stone which the builders refused is become the headstone of the corner.

This is the Lord's doing; it is marvellous in our eyes.

This is the day which the Lord hath made; we will rejoice and be glad in it.

Save now, I beseech Thee, O Lord.

O Lord, I beseech Thee, send now prosperity.

Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

God is the Lord, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar.

Thou art my God, and I will praise Thee; Thou art my God, I will exalt Thee.

O give thanks unto the Lord, for He is good; for His mercy endureth for ever.

All Thy works shall praise Thee, O Lord our God, and Thy pious ones, the righteous who do Thy will; and all Thy people, the house of Israel, with joy shall give thanks, bless, praise, glorify, exalt, reverence, hallow and ascribe sovereignty unto Thy name, O our King. For unto Thee it is good to give thanks, and it is meet to sing praises unto Thy name. For from everlasting to everlasting Thou art God. Blessed art Thou, O Lord, King besung with praises.

הוֹדוּ לַייָ כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה נִפְלָאוֹת גְּדוֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה כִּי לְעוֹלָם חַסְדּוֹ:
לְרוֹקַע הָאָרֶץ עַל־הַמָּיִם כִּי לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ:
אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חַסְדּוֹ:
אֶת־הַיָּרֵחַ וְכוֹכָבִים לְמֶמְשְׁלוֹת בַּלָּיְלָה כִּי לְעוֹלָם חַסְדּוֹ:
לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם כִּי לְעוֹלָם חַסְדּוֹ:
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חַסְדּוֹ:
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה כִּי לְעוֹלָם חַסְדּוֹ:
לְגֹזֵר יַם־סוּף לִגְזָרִים כִּי לְעוֹלָם חַסְדּוֹ:
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חַסְדּוֹ:
וְנִעֵר פַּרְעֹה וְחֵילוֹ בְיַם־סוּף כִּי לְעוֹלָם חַסְדּוֹ:
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חַסְדּוֹ:
לְמַכֵּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ:
וַיַּהֲרֹג מְלָכִים אַדִּירִים כִּי לְעוֹלָם חַסְדּוֹ:
לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חַסְדּוֹ:
וּלְעוֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חַסְדּוֹ:
וְנָתַן אַרְצָם לְנַחֲלָה כִּי לְעוֹלָם חַסְדּוֹ:
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חַסְדּוֹ:
שֶׁבְּשִׁפְלֵנוּ זָכַר לָנוּ כִּי לְעוֹלָם חַסְדּוֹ:

Psalm cxxxvi.

O give thanks unto the Lord, for He is good: for His mercy endureth for ever.

O give thanks unto the God of gods: for His mercy endureth for ever.

O give thanks unto the Lord of lords: for His mercy endureth for ever.

To Him Who alone doeth great wonders: for His mercy endureth for ever.

To Him That by wisdom made the heavens: for His mercy endureth for ever.

To Him That stretched out the earth above the waters: for His mercy endureth for ever.

To Him That made great lights: for His mercy endureth for ever.

The moon and stars to rule by night: for His mercy endureth for ever.

To Him That smote Egypt in their first-born: for His mercy endureth for ever.

And brought Israel from among them: for His mercy endureth for ever.

With a strong hand and an outstretched arm: for His mercy endureth for ever.

To Him Which divided the Red Sea into parts: for His mercy endureth for ever.

And made Israel to pass through the midst of it: for His mercy endureth for ever.

But overthrew Pharaoh and his host in the Red Sea: for His mercy endureth for ever.

To Him Which led His people through the wilderness: for His mercy endureth for ever.

To Him Which smote great kings: for His mercy endureth for ever.

And slew famous kings: for His mercy endureth for ever.

Sihon, king of the Amorites: for His mercy endureth for ever.

And Og, king of Bashan: for His mercy endureth for ever.

And gave their land for a heritage: for His mercy endureth for ever.

Even an heritage unto Israel His servant: for His mercy endureth for ever.

Who remembered us in our low estate: for His mercy endureth for ever.

וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ׃
נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ׃
הוֹדוּ לְאֵל הַשָּׁמָיִם כִּי לְעוֹלָם חַסְדּוֹ׃

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ מַלְכֵּנוּ תָּמִיד מִן־הָעוֹלָם עַד־הָעוֹלָם אַתָּה אֵל. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס וּמְרַחֵם בְּכָל־עֵת צָרָה וְצוּקָה. אֵין־לָנוּ מֶלֶךְ אֶלָּא אָתָּה׃ אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלוֹהַּ כָּל־בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלָדוֹת. הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיְיָ לֹא־יָנוּם וְלֹא־יִישָׁן. הַמְעוֹרֵר יְשֵׁנִים וְהַמֵּקִיץ נִרְדָּמִים. וְהַמֵּשִׂיחַ אִלְּמִים. וְהַמַּתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים. אִלּוּ פִינוּ מָלֵא שִׁירָה כַּיָּם וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ. וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ. וְיָדֵינוּ פְרוּשׂוֹת כְּנִשְׁרֵי שָׁמָיִם. וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת׃ אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. וּלְבָרֵךְ אֶת־שְׁמֶךָ. עַל־אַחַת מֵאָלֶף אֶלֶף אַלְפֵי אֲלָפִים וְרִבֵּי רְבָבוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם־אֲבוֹתֵינוּ וְעִמָּנוּ׃ מִמִּצְרַיִם גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. בְּרָעָב זַנְתָּנוּ וּבְשָׂבָע כִּלְכַּלְתָּנוּ. וּמֵחֶרֶב הִצַּלְתָּנוּ. וּמִדֶּבֶר מִלַּטְתָּנוּ וּמֵחֳלָיִם רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ׃ עַד־הֵנָּה עֲזָרוּנוּ

And hath redeemed us from our enemies: for His mercy endureth for ever.

Who giveth food to all flesh: for His mercy endureth for ever.

O give thanks unto the God of Heaven: for His mercy endureth for ever.

The Lord Slumbereth not.

The breath of all living shall praise Thy name, O Lord our God, and the spirit of all flesh shall glorify and exalt Thy memorial, O our King. From everlasting to everlasting Thou art God, and beside Thee we have no King Who redeemeth and saveth, ransometh and delivereth, Who sustaineth and showeth mercy in all times of trouble and distress. We have no King but Thee. God of the first and of the last. God of all creatures, Lord of all generations, extolled with all praises, Who ruleth His world with loving-kindness and His creatures with mercy. For the Lord neither slumbereth nor sleepeth; He awakeneth the sleepers and arouseth the slumberers; giveth speech to the dumb, looseth those that are bound, supporteth the falling and raiseth up those that are prostrate. To Thee alone do we give thanks. Though our mouths were full of song as the sea; and our tongues with joy as the multitude of its waves, and our lips with praise as the wide-flung firmament; though our eyes were lit up like the sun and the moon, and our hands were spread out like the eagles of Heaven, and our feet were light like the hinds', we should still be unable to thank Thee, O Lord our God, and the God of our fathers, or to bless Thy name for one of the many thousands, of the multitudes of benefits which Thou hast wrought for our fathers and for us. From Egypt Thou didst deliver us, O Lord our God, and from the house of bondage Thou didst rescue us; in famine Thou didst feed us and in plenty Thou didst maintain us. From the sword Thou didst redeem us, from plague Thou didst withdraw us, and from evil and persistent sicknesses Thou didst retrieve us. Hitherto Thy mercies have helped us, and Thy loving-kindnesses have not deserted us. O forsake us not, O Lord our God, for

God our Help.

רַחֲמֶיךָ. וְלֹא־עֲזָבוּנוּ חֲסָדֶיךָ. וְאַל־תִּטְּשֵׁנוּ יְיָ אֱלֹהֵינוּ לָנֶצַח: עַל־כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ. וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ: הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ מַלְכֵּנוּ: כִּי כָל־פֶּה לְךָ יוֹדֶה. וְכָל־לָשׁוֹן לְךָ תִשָּׁבַע. וְכָל־בֶּרֶךְ לְךָ תִכְרַע. וְכָל־קוֹמָה לְפָנֶיךָ תִשְׁתַּחֲוֶה. וְכָל־לְבָבוֹת יִירָאוּךָ. וְכָל־קֶרֶב וּכְלָיוֹת יְזַמְּרוּ לִשְׁמֶךָ. כַּדָּבָר שֶׁכָּתוּב כָּל־עַצְמוֹתַי תֹּאמַרְנָה יְיָ מִי כָמוֹךָ. מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגֹּזְלוֹ: מִי יִדְמֶה־לָּךְ וּמִי יִשְׁוֶה־לָּךְ וּמִי יַעֲרָךְ־לָךְ. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ: נְהַלֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וּנְבָרֵךְ אֶת־שֵׁם קָדְשֶׁךָ. כָּאָמוּר לְדָוִד בָּרְכִי נַפְשִׁי אֶת־יְיָ וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ: הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ: הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ: הַגִּבּוֹר לָנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ:

הַמֶּלֶךְ הַיּוֹשֵׁב עַל־כִּסֵּא רָם וְנִשָּׂא:

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב רַנְּנוּ צַדִּיקִים בַּיְיָ לַיְשָׁרִים נָאוָה תְהִלָּה: בְּפִי יְשָׁרִים תִּתְהַלָּל. וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ. וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם. וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדָּשׁ:

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ בְּכָל־דּוֹר וָדוֹר: שֶׁכֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ: לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ לְפָאֵר לְרוֹמֵם לְהַדֵּר לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס עַל־כָּל־דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת דָּוִד בֶּן־יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ:

ever! Therefore the limbs which Thou hast formed in us, and the spirit and the soul which Thou hast breathed into our nostrils, and the tongue which Thou hast placed in our mouths, lo! they shall thank, bless, praise, glorify and exalt, reverence, hallow and ascribe sovereignty to Thy name, O our King. For every mouth shall give thanks unto Thee, and every tongue shall swear unto Thee, every knee shall bow to Thee, and all lofty things shall bow low before Thee. All hearts shall fear Thee, and all the inward parts and veins shall sing praises unto Thy name; according to the word that is written (Ps. xxxv, 10): "All my bones shall say, Lord, who is like unto Thee, Which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?" Who is like unto Thee? Who is equal to Thee? Who can be compared unto Thee? Great, mighty, and tremendous God, most high God, possessor of heaven and earth! We will extol, praise, and glorify Thee, and bless Thy holy name, as was said by David (Ps. ciii, 1): "Bless the Lord, O my soul: and all that is within me bless His holy name." O God, in the power of Thy might, great in the glory of Thy name, mighty for ever, tremendous by Thy awful acts!

Universal Worship of God.

The King Who sitteth upon a high and lofty throne, inhabiting eternity, exalted and hallowed is His name! As it is written (Ps. xxxiii, 1): "Rejoice in the Lord, O ye righteous: for praise is comely for the upright." With the mouth of the upright shalt Thou be praised; with the words of the righteous shalt Thou be blessed; with the tongue of the pious shalt Thou be exalted; and in the midst of the holy ones shalt Thou be hallowed.

And in the congregations of multitudes of Thy people, the house of Israel, shall Thy name be glorified in exultation, O our King, in every generation. For so it is incumbent upon all creatures before Thee, O Lord our God and the God of our fathers, to thank, extol, praise, glorify and exalt, to reverence, bless, exalt and adore Thee above all the words of song and praise of David, the son of Jesse, Thy servant and Thine anointed.

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ: כִּי־לְךָ נָאֶה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה עוֹז וּמֶמְשָׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה וְתִפְאֶרֶת קְדֻשָּׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם: בָּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת. אֲדוֹן הַנִּפְלָאוֹת. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חֵי הָעוֹלָמִים:

THE FOURTH CUP.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:

Drink the fourth cup of wine, and say the following grace after wine:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עַל־הַגֶּפֶן וְעַל־פְּרִי הַגֶּפֶן. וְעַל־אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה שֶׁרָצִיתָ וְהִנְחַלְתָּ לַאֲבוֹתֵינוּ לֶאֱכוֹל מִפִּרְיָהּ וְלִשְׂבּוֹעַ מִטּוּבָהּ. רַחֵם יְיָ אֱלֹהֵינוּ עַל־יִשְׂרָאֵל עַמֶּךָ וְעַל־יְרוּשָׁלַיִם עִירֶךָ. וְעַל־צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ. וְעַל־מִזְבְּחֶךָ. וְעַל־הֵיכָלֶךָ וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ. וְהַעֲלֵנוּ לְתוֹכָהּ. וְשַׂמְּחֵנוּ בְּבִנְיָנָהּ (*On Sabbath add*: וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה) וְזָכְרֵנוּ לְטוֹבָה בְּיוֹם חַג הַמַּצּוֹת הַזֶּה: כִּי־אַתָּה יְיָ טוֹב וּמֵטִיב לַכֹּל. בָּרוּךְ אַתָּה יְיָ עַל־הָאָרֶץ וְעַל־פְּרִי הַגָּפֶן:

"Every Son that is Born ye shall cast into the River" (p. 25).

Therefore shall Thy name be praised for ever, O our King, great and holy God and King in heaven and on earth. For unto Thee, O Lord our God, and the God of our fathers, belong song, praise, adoration, and psalmody, strength and dominion, eternity, greatness and might, praise and glory, holiness and sovereignty, blessings and thanks, from henceforth and for ever. Blessed art Thou, O Lord, God and King, great in praises, God of homage, Lord of wonders, Who makest choice of song and hymn, eternal King and God!

THE FOURTH CUP.

Blessed art Thou, O Lord our God, King of the Universe, Who createst the fruit of the vine.

Drink the fourth cup.

The following grace after wine is recited:

Grace After Wine.

Blessed art Thou, O Lord our God, King of the Universe, for the wine and for the fruit of the vine; and for the pleasant, good and ample land which by Thy favour Thou didst give for an inheritance unto our fathers to eat of its fruit, and to be satisfied with its goodness. Have mercy, O Lord our God, upon Israel, Thy people, and upon Jerusalem, Thy city; and upon Zion, the tabernacle of Thy glory; upon Thine altar and upon Thy Temple. O build Jerusalem, Thy holy city, speedily in our days. Bring us up thither and cause us to rejoice in its restoration. (*On Sabbath add:* And in favour accept this Sabbath day.) And remember us for good upon this Feast of Unleavened Bread. For Thou, O Lord, art God and doest good unto all. Blessed art Thou, O Lord, for the land and for the fruit of the vine.

The ceremonial portion of the service being now complete, it concludes with a series of hymns, some replete with allusions to events which tradition assigns to the Passover, others expressive of Israel's hope of restoration to Palestine, and the final two, merrier in tone, designed to retain the interest and good spirits of the children to the very close of the service.

XV. נִרְצָה

THE COMPLETED SERVICE.

חֲסַל סִדּוּר פֶּסַח כְּהִלְכָתוֹ.
כְּכָל־מִשְׁפָּטוֹ וְחֻקָּתוֹ:
כַּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ.
כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ:
זָךְ שׁוֹכֵן מְעוֹנָה.
קוֹמֵם קְהַל מִי מָנָה:
בְּקָרוֹב נַהֵל נִטְעֵי כַנָּה.
פְּדוּיִם לְצִיּוֹן בְּרִנָּה:

"AND IT CAME TO PASS AT MIDNIGHT."

„וַיְהִי בַּחֲצִי הַלַּיְלָה:"

[*This hymn is chanted only on the first night.*]

I.

אָז רוֹב נִסִּים הִפְלֵאתָ בַּלַּיְלָה:
בְּרֹאשׁ אַשְׁמוֹרֶת זֶה הַלַּיְלָה:
גֵּר צֶדֶק נִצַּחְתּוֹ כְּנֶחֱלַק לוֹ לַיְלָה:
וַיְהִי בַּחֲצִי הַלַּיְלָה:

XV.—The Completed Service.

Our joyful service is complete
  In all its order due;
We have observed in fashion meet
  Its laws and statutes true.

Lo! as Thou gavest wisdom, Lord,
  To worship Thee aright,
So may we merit the reward
  For all we do this night.

From out Thy lofty dwelling-place
  In Heaven's heights uprear
Thy lowly people, them whose race
  As numberless appear.

Oh plant the chosen stem again
  Upon the holy ground,
In Zion let the joyous strain
  Of the redeemed resound.

"AND IT CAME TO PASS AT MIDNIGHT."

[This hymn is only recited on the first night.]

I.

  Thy wonders manifold
  Thy people did behold
When night upon the land of bondage fell;
  Barely had set the sun,
  The first watch but begun,
When Pharaoh sank beneath the ocean's swell.
  "The righteous proselyte"
  Divided in the night
His company, and Abraham prospered well.
    —"*And it came to pass at midnight.*"

II.

דַּנְתָּ מֶלֶךְ גְּרָר בַּחֲלוֹם הַלַּיְלָה:
הִפְחַדְתָּ אֲרַמִּי בְּאֶמֶשׁ לַיְלָה:
וְיִשְׂרָאֵל יָשַׂר לָאֵל וַיּוּכַל לוֹ לַיְלָה:
וַיְהִי בַּחֲצִי הַלַּיְלָה:

III.

זֶרַע בְּכוֹרֵי פַתְרוֹס מָחַצְתָּ בַּחֲצִי הַלַּיְלָה:
חֵילָם לֹא מָצְאוּ בְּקוּמָם בַּלַּיְלָה:
טִיסַּת נְגִיד חֲרוֹשֶׁת סִלִּיתָ בְּכוֹכְבֵי לַיְלָה:
וַיְהִי בַּחֲצִי הַלַּיְלָה:

IV.

יָעַץ מְחָרֵף לְנוֹפֵף אִוּוּי הוֹבַשְׁתָּ פְגָרָיו בַּלַּיְלָה:
כָּרַע בֵּל וּמַצָּבוֹ בְּאִישׁוֹן לַיְלָה:
לְאִישׁ חֲמוּדוֹת נִגְלָה רָז חֲזוֹת לַיְלָה:
וַיְהִי בַּחֲצִי הַלַּיְלָה:

V.

מִשְׁתַּכֵּר בִּכְלֵי קֹדֶשׁ נֶהֱרַג בּוֹ בַּלַּיְלָה:
נוֹשַׁע מִבּוֹר אֲרָיוֹת פּוֹתֵר בִּעֲתוּתֵי לַיְלָה:
שִׂנְאָה נָטַר אֲגָגִי וְכָתַב סְפָרִים בַּלַּיְלָה:
וַיְהִי בַּחֲצִי הַלַּיְלָה:

II.

In a vision's whispered breath
He told of threatening death
Abimelech, withheld from grievous plight.
When Laban evil planned,
God stayed his angry hand,
And in a dream He filled his soul with fright.
So, too, did Israel 'scape,
In strife with angel shape;
He wrestled and o'ercame him in his might.
—"*And it came to pass at midnight.*"

III.

When Egypt gave no heed
He slew their first-born seed,
When night had drugged their tyrant-souls in sleep;
Their choicest scions slain,
They seek their strength in vain,
While Pharaoh and his servants wail and weep.
When Sisera came out,
His host in speedy rout
Died down like stars that into daylight creep.
—"*And it came to pass at midnight.*"

IV.

When, with a mighty host,
Sennacherib made boast
To put my lovely city to the sword
Across his camp at night
An angel took his flight,
And left the seal of death upon his horde.
So, too, in darkness fell
The heathen idol Bel,
And the prophet told the secrets of the Lord.
—"*And it came to pass at midnight.*"

V.

When the proud prince profaned
God's vessels, and disdained
His warning word, night's advent found him dead.
While He, God deigned to save
From out the lions' cave,
Revealed the meaning of the message dread.
When the grim Agagite
Wrote cruel decrees by night,
Unto His people God redemption led.
—"*And it came to pass at midnight.*"

VI.

עוֹרַרְתָּ נִצְחֲךָ עָלָיו בְּנֶדֶד שְׁנַת-לַיְלָה׃
פּוּרָה תִדְרוֹךְ לְשׁוֹמֵר מַה־מִּלַּיְלָה׃
צָרַח כַּשּׁוֹמֵר וְשָׂח אָתָא בֹקֶר וְגַם-לַיְלָה׃
וַיְהִי בַּחֲצִי הַלַּיְלָה׃

VII.

קָרֵב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה׃
רָם הוֹדַע כִּי־לְךָ יוֹם אַף־לְךָ הַלַּיְלָה׃
שׁוֹמְרִים הַפְקֵד לְעִירְךָ כָּל־הַיּוֹם וְכָל־הַלַּיְלָה׃
תָּאִיר כְּאוֹר יוֹם חֶשְׁכַּת לַיְלָה׃
וַיְהִי בַּחֲצִי הַלַּיְלָה׃

"THE PASSOVER SACRIFICE."

„וַאֲמַרְתֶּם זֶבַח־פֶּסַח׃"

[*This hymn is sung only on the second night.*]

I.

אֹמֶץ גְּבוּרוֹתֶיךָ הִפְלֵאתָ בַּפֶּסַח׃
בְּרֹאשׁ כָּל מוֹעֲדוֹת נִשֵּׂאתָ פֶּסַח׃
גִּלִּיתָ לְאֶזְרָחִי חֲצוֹת לֵיל פֶּסַח׃
וַאֲמַרְתֶּם זֶבַח־פֶּסַח׃

II.

דְּלָתָיו דָּפַקְתָּ כְּחוֹם הַיּוֹם בַּפֶּסַח׃
הִסְעִיד נוֹצְצִים עֻגוֹת מַצּוֹת בַּפֶּסַח׃
וְאֶל־הַבָּקָר רָץ זֵכֶר לְשׁוֹר עֵרֶךְ פֶּסַח׃
וַאֲמַרְתֶּם זֶבַח־פֶּסַח׃

VI.

His purpose Thou didst make
Abortive, and didst wake
The king who put to Haman's pride an end.
The winepress Thou wilt tread;
Unto the watch hast said:
Tell what the mystic signs of night portend.
Let Israel make reply:
The night clouds have gone by,
And lo! He doth the golden morning send!
—"*And it came to pass at midnight.*"

VII.

O haste that dawning bright
That is nor day nor night,
But wake us to eternal life with Thee,
From Thy exalted throne
O make the message known
That Thine shall eve and morning ever be!
Thy city gird around;
Illume the holy ground,
The darkness speed, and bring day's majesty!
—"*And it came to pass at midnight.*"

The following hymn is sung on the second night:

"THE SACRIFICE OF THE PASSOVER."

"*And ye shall say: This is the Passover sacrifice.*"

I.

On Passover Thou didst display Thy might;
This feast above all others Thou didst raise;
To Abraham the wonders of this night
Thou didst reveal, that he Thy name might praise.
—"*And ye shall say: This is the Passover sacrifice.*"

II.

On Passover Thou cam'st in noonday heat;
He gave the angels cakes and ran to bring
From out the herd the very choicest meat,
A symbol of the paschal offering.
—"*And ye shall say: This is the Passover sacrifice.*"

III.

זוֹעֲמוּ סְדוֹמִים וְלוֹהֲטוּ בָּאֵשׁ בַּפֶּסַח׃
חֻלַּץ לוֹט מֵהֶם וּמַצּוֹת אָפָה בְּקֵץ פֶּסַח׃
טִאטֵאתָ אַדְמַת מוֹף וְנוֹף בְּעָבְרְךָ בַּפֶּסַח׃
וַאֲמַרְתֶּם זֶבַח־פֶּסַח׃

IV.

יָהּ רֹאשׁ כָּל אוֹן מָחַצְתָּ בְּלֵיל שִׁמּוּר פֶּסַח׃
כַּבִּיר עַל־בֵּן־בְּכוֹר פָּסַחְתָּ בְּדַם־פֶּסַח׃
לְבִלְתִּי תֵּת מַשְׁחִית לָבֹא בִּפְתָחַי בַּפֶּסַח׃
וַאֲמַרְתֶּם זֶבַח־פֶּסַח׃

V.

מְסֻגֶּרֶת סֻגָּרָה בְּעִתּוֹתֵי פֶּסַח׃
נִשְׁמְדָה מִדְיָן בִּצְלִיל שְׂעוֹרֵי עוֹמֶר פֶּסַח׃
שׂוֹרְפוּ מִשְׁמַנֵּי פּוּל וְלוּד בִּיקַד יְקוֹד פֶּסַח׃
וַאֲמַרְתֶּם זֶבַח־פֶּסַח׃

VI.

עוֹד הַיּוֹם בְּנֹב לַעֲמוֹד עַד גָּעָה עוֹנַת פֶּסַח׃
פַּס יַד כָּתְבָה לְקַעֲקֵעַ צוּל בַּפֶּסַח׃
צָפֹה הַצָּפִית עָרוֹךְ הַשֻּׁלְחָן בַּפֶּסַח׃
וַאֲמַרְתֶּם זֶבַח־פֶּסַח׃

VII.

קָהָל כִּנְּסָה הֲדַסָּה לְשַׁלֵּשׁ צוֹם בַּפֶּסַח׃
רֹאשׁ מִבֵּית רָשָׁע מָחַצְתָּ בְּעֵץ חֲמִשִּׁים בַּפֶּסַח׃
שְׁתֵּי אֵלֶּה רֶגַע תָּבִיא לְעוּצִית בַּפֶּסַח׃
תָּעֹז יָדְךָ תָּרוּם יְמִינְךָ כְּלֵיל הִתְקַדֵּשׁ חַג פֶּסַח׃
וַאֲמַרְתֶּם זֶבַח־פֶּסַח׃

The Slaying of the Firstborn.

III.

The Sodomites who roused the heavenly ire,
On Passover were utterly downcast;
But Lot, who fed the angels, 'scaped the fire,
So Egypt's princes fell when Israel passed.
—"*And ye shall say: This is the Passover sacrifice.*"

IV.

Upon this night the first-born Thou didst slay,
But passed the dwellings of Thy children o'er,
Marked with the saving sign, and Thou didst stay
Death's messenger from entering my door.
—"*And ye shall say: This is the Passover sacrifice.*"

V.

On Passover the walls dropped at a peal,
And Midian's fateful destiny was learnt
From cake baked with the paschal barley meal.
Thus Pul and Lud with all their strength were burnt.
—"*And ye shall say: This is the Passover sacrifice.*"

VI.

Till Passover brought death, Sennacherib kept state
In Nob. This night upon the wall
The hand came forth and wrote Belshazzar's fate
Above the laden tables in the hall.
—"*And ye shall say: This is the Passover sacrifice.*"

VII.

On Passover Queen Esther called a fast,
And Haman met his end on gallows' height;
Thus swiftly shall Thy rebels be downcast,
And Thou victorious as on the paschal night.
—"*And ye shall say: This is the Passover sacrifice.*"

"TO HIM BE ALL PRAISE."

"כִּי לוֹ נָאֶה."

I.

כִּי לוֹ נָאֶה. כִּי לוֹ יָאֶה׃

אַדִּיר בִּמְלוּכָה. בָּחוּר כַּהֲלָכָה. גְּדוּדָיו יֹאמְרוּ לוֹ. לְךָ וּלְךָ. לְךָ כִּי לְךָ. לְךָ אַף לְךָ. לְךָ יְיָ הַמַּמְלָכָה. כִּי לוֹ נָאֶה. כִּי לוֹ יָאֶה׃

II.

דָּגוּל בִּמְלוּכָה. הָדוּר כַּהֲלָכָה. וָתִיקָיו יֹאמְרוּ לוֹ. לְךָ וּלְךָ. לְךָ כִּי לְךָ. לְךָ אַף לְךָ. לְךָ יְיָ הַמַּמְלָכָה. כִּי לוֹ נָאֶה. כִּי לוֹ יָאֶה׃

III.

זַכַּאי בִּמְלוּכָה. חָסִין כַּהֲלָכָה. טַפְסְרָיו יֹאמְרוּ לוֹ. לְךָ וּלְךָ. לְךָ כִּי לְךָ. לְךָ אַף לְךָ. לְךָ יְיָ הַמַּמְלָכָה. כִּי לוֹ נָאֶה. כִּי לוֹ יָאֶה׃

IV.

יָחִיד בִּמְלוּכָה. כַּבִּיר כַּהֲלָכָה. לִמּוּדָיו יֹאמְרוּ לוֹ. לְךָ וּלְךָ. לְךָ כִּי לְךָ. לְךָ אַף לְךָ. לְךָ יְיָ הַמַּמְלָכָה. כִּי לוֹ נָאֶה. כִּי לוֹ יָאֶה׃

V.

מָרוֹם בִּמְלוּכָה. נוֹרָא כַּהֲלָכָה. סְבִיבָיו יֹאמְרוּ לוֹ. לְךָ וּלְךָ. לְךָ כִּי לְךָ. לְךָ אַף לְךָ. לְךָ יְיָ הַמַּמְלָכָה. כִּי לוֹ נָאֶה. כִּי לוֹ יָאֶה׃

VI.

עָנָיו בִּמְלוּכָה. פּוֹדֶה כַּהֲלָכָה. צַדִּיקָיו יֹאמְרוּ לוֹ. לְךָ וּלְךָ. לְךָ כִּי לְךָ. לְךָ אַף לְךָ. לְךָ יְיָ הַמַּמְלָכָה. כִּי לוֹ נָאֶה. כִּי לוֹ יָאֶה׃

"TO HIM BE ALL PRAISE."

To Him be all praise
And glory always!

I.

Lo! in His Kingdom He is set on high,
And none His greatness can come ever nigh;
His angel hosts proclaim His sov'reignty.
—*To Him be all praise*
And glory always!

II.

Lo! in His Kingdom He holds mighty sway,
And round His throne the glorious visions play;
To Him His minions due allegiance pay.
—*To Him be all praise*
And glory always!

III.

Lo! in His Kingdom He is Lord most pure,
And in His might for ever shall endure.
His seraph bands announce His kingship sure.
—*To Him be all praise*
And glory always!

IV.

Lo! in His Kingdom He doth rule alone,
Omnipotent upon His lofty throne;
His faithful ones His benisons intone.
—*To Him be all praise*
And glory always!.

V.

Lo! in His Kingdom He doth all surmount;
His terror girds around His holy mount;
His retinue His majesty recount.
—*To Him be all praise*
And glory always!

VI.

Lo! in His Kingdom He appears most meek,
Who for His people doth salvation wreak;
The righteous, therefore, Heaven's grace bespeak.
—*To Him be all praise*
And glory always!

VII.

קָדוֹשׁ בִּמְלוּכָה. רַחוּם כַּהֲלָכָה. שִׁנְאַנָּיו יֹאמְרוּ לוֹ. לְךָ וּלְךָ. לְךָ כִּי לְךָ. לְךָ אַף לְךָ. לְךָ יְיָ הַמַּמְלָכָה. כִּי לוֹ נָאֶה. כִּי לוֹ יָאֶה:

VIII.

תַּקִּיף בִּמְלוּכָה. תּוֹמֵךְ כַּהֲלָכָה. תְּמִימָיו יֹאמְרוּ לוֹ. לְךָ וּלְךָ. לְךָ כִּי לְךָ. לְךָ אַף לְךָ. לְךָ יְיָ הַמַּמְלָכָה. כִּי לוֹ נָאֶה. כִּי לוֹ יָאֶה:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלָיִם:

"THE REBUILDING OF THE TEMPLE."

„אַדִּיר הוּא."

I.

אַדִּיר הוּא. יִבְנֶה בֵיתוֹ בְּקָרוֹב. בִּמְהֵרָה. בִּמְהֵרָה. בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה בֵיתְךָ בְּקָרוֹב:

II.

בָּחוּר הוּא. גָּדוֹל הוּא. דָּגוּל הוּא. יִבְנֶה בֵיתוֹ בְּקָרוֹב. בִּמְהֵרָה. בִּמְהֵרָה. בְּיָמֵינוּ. בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה בֵיתְךָ בְּקָרוֹב:

VII.

Lo! in His Kingdom holiest is He;
His loving-kindnesses flow ever free;
The cherubim before Him bend the knee.
—To Him be all praise
And glory always!

VIII.

Lo! in His Kingdom He retains all might,
And ordereth His universe aright;
The perfect ones in reverence unite.
—To Him be all praise
And glory always!

NEXT YEAR IN JERUSALEM!

THE REBUILDING OF THE TEMPLE.

I.

Oh, Lord of Might!
Do Thou Thine ear incline.
Speedily raise
In our days
Thy Temple's sacred shrine.
God, give ear,
Swiftly rear
The holy house of Thine!

II.

Oh, Lord on high,
Forever nigh
Unto our cry!
Do Thou Thine ear incline.
Speedily raise
In our days
Thy Temple's sacred shrine.
God, give ear,
Swiftly rear
The holy house of Thine!

III.

אַדִּיר הוּא. וָתִיק הוּא. זַכַּאי הוּא. חָסִיד הוּא.
יִבְנֶה בֵיתוֹ בְּקָרוֹב. בִּמְהֵרָה. בִּמְהֵרָה. בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה בֵיתְךָ בְּקָרוֹב:

IV.

טָהוֹר הוּא. יָחִיד הוּא. יִבְנֶה בֵיתוֹ בְּקָרוֹב. בִּמְהֵרָה.
בִּמְהֵרָה. בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה
בֵיתְךָ בְּקָרוֹב:

V.

כַּבִּיר הוּא. לָמוּד הוּא. מֶלֶךְ הוּא. יִבְנֶה בֵיתוֹ
בְּקָרוֹב. בִּמְהֵרָה. בִּמְהֵרָה. בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה.
אֵל בְּנֵה. בְּנֵה בֵיתְךָ בְּקָרוֹב:

VI.

נָאוֹר הוּא. סַגִּיב הוּא. עִזּוּז הוּא. יִבְנֶה בֵיתוֹ
בְּקָרוֹב. בִּמְהֵרָה. בִּמְהֵרָה. בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה.
אֵל בְּנֵה. בְּנֵה בֵיתְךָ בְּקָרוֹב.

III.

Oh, Thou Most Great,
Compassionate,
On Whom we wait
In humble state!
Do Thou Thine ear incline,
Speedily raise
In our days
Thy Temple's sacred shrine.
God, give ear,
Swiftly rear
The holy house of Thine!

IV.

Oh, Thou Most Pure,
We Thee conjure!
Do Thou Thine ear incline.
Speedily raise
In our days
Thy Temple's sacred shrine.
God, give ear,
Swiftly rear
The holy house of Thine!

V.

Almighty King,
To Whom we cling
For everything!
Do Thou Thine ear incline.
Speedily raise
In our days
Thy Temple's sacred shrine.
God, give ear,
Swiftly rear
The holy house of Thine!

VI.

Oh, Lord of old
From Whom we hold
Gifts manifold!
Do Thou Thine ear incline.
Speedily raise
In our days
Thy Temple's sacred shrine.
God, give ear,
Swiftly rear
The holy house of Thine!

VII.

פּוֹדֶה הוּא. צַדִּיק הוּא. קָדוֹשׁ הוּא. יִבְנֶה בֵיתוֹ
בְּקָרוֹב. בִּמְהֵרָה. בִּמְהֵרָה. בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה.
אֵל בְּנֵה. בְּנֵה בֵיתְךָ בְּקָרוֹב:

VIII.

רַחוּם הוּא. שַׁדַּי הוּא. תַּקִּיף הוּא. יִבְנֶה בֵיתוֹ
בְּקָרוֹב. בִּמְהֵרָה. בִּמְהֵרָה. בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה.
אֵל בְּנֵה. בְּנֵה בֵיתְךָ בְּקָרוֹב:

COUNTING THE OMER.

On the second night say:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר:

הַיּוֹם יוֹם אֶחָד לָעֹמֶר:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית
הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ:

VII.

Oh, Swift to save,
From Whom we have
Whate'er we crave!
Do Thou Thine ear incline.
Speedily raise
In our days
Thy Temple's sacred shrine.
God, give ear,
Swiftly rear
The holy house of Thine!

VIII.

Oh, Fount of Grace,
Who dost embrace
Thy chosen race!
Do Thou Thine ear incline.
Speedily raise
In our days
Thy Temple's sacred shrine.
God, give ear,
Swiftly rear
The holy house of Thine!

From the second day of Passover until the Feast of Weeks the days are counted in accordance with the injunction in Leviticus xxiii. The days preceding the early harvest were marked by special offerings, a sheaf of the first-fruits of the harvest being brought to the priest, who waved it "before the Lord." The ceremony of counting is known as "Counting the Omer."

COUNTING THE OMER.

The following is recited on the second night:

Blessed art Thou, O Lord our God, King of the Universe, Who hast sanctified us with Thy commandments and hast commanded us concerning the counting of the Omer.

THIS IS THE FIRST DAY OF THE OMER.

May it be Thy will, O Lord our God, and the God of our fathers, to build the holy Temple speedily in our days and to give us our portion in Thy Law.

A MADRIGAL OF NUMBERS.

"אֶחָד מִי יוֹדֵעַ."

I.

אֶחָד מִי יוֹדֵעַ. אֶחָד אֲנִי יוֹדֵעַ. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

II.

שְׁנַיִם מִי יוֹדֵעַ. שְׁנַיִם אֲנִי יוֹדֵעַ. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

III.

שְׁלשָׁה מִי יוֹדֵעַ. שְׁלשָׁה אֲנִי יוֹדֵעַ. שְׁלשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

IV.

אַרְבַּע מִי יוֹדֵעַ. אַרְבַּע אֲנִי יוֹדֵעַ. אַרְבַּע אִמָּהוֹת. שְׁלשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

V.

חֲמִשָּׁה מִי יוֹדֵעַ. חֲמִשָּׁה אֲנִי יוֹדֵעַ. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

VI.

שִׁשָּׁה מִי יוֹדֵעַ. שִׁשָּׁה אֲנִי יוֹדֵעַ. שִׁשָּׁה סִדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

A MADRIGAL OF NUMBERS.

I.

Who knows one? I know one!—
Our God in Heaven and on earth alone!

II.

Who knows two? I know two!—
The Law was writ on two tables of stone;
But our God in Heaven and on earth is One!

III.

Who knows three? I know three!—
Three Patriarchs, to God e'er true;
The Law was writ on two tables of stone;
But our God in Heaven and on earth is One!

IV.

Who knows four? I know four!—
Four Matrons dearly cherished me;
The faithful Patriarchs were three;
The Law was writ on two tables of stone;
But our God in Heaven and on earth is One!

V.

Who knows five? I know five!—
Five books of Moses—bounteous store!
Four Matrons dearly cherished me;
The faithful Patriarchs were three;
The Law was writ on two tables of stone;
But our God in Heaven and on earth is One!

VI.

Who knows six? I know six!—
Six treatises of the Mishna give
Light on the books of Moses five;
Four Matrons dearly cherished me;
The faithful Patriarchs were three;
The Law was writ on two tables of stone;
But our God in Heaven and on earth is One!

VII.

שִׁבְעָה מִי יוֹדֵעַ. שִׁבְעָה אֲנִי יוֹדֵעַ. שִׁבְעָה יְמֵי שַׁבַּתָּא. שִׁשָּׁה סִדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

VIII.

שְׁמוֹנָה מִי יוֹדֵעַ. שְׁמוֹנָה אֲנִי יוֹדֵעַ. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְעָה יְמֵי שַׁבַּתָּא. שִׁשָּׁה סִדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

IX.

תִּשְׁעָה מִי יוֹדֵעַ. תִּשְׁעָה אֲנִי יוֹדֵעַ. תִּשְׁעָה יַרְחֵי לֵידָה. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְעָה יְמֵי שַׁבַּתָּא. שִׁשָּׁה סִדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

X.

עֲשָׂרָה מִי יוֹדֵעַ. עֲשָׂרָה אֲנִי יוֹדֵעַ. עֲשָׂרָה דִּבְּרַיָּא. תִּשְׁעָה יַרְחֵי לֵידָה. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְעָה יְמֵי שַׁבַּתָּא. שִׁשָּׁה סִדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

VII.

Who knows seven? I know seven!—
The days by which a week we fix;
Six treatises of the Mishna give
Light on the books of Moses five;
Four Matrons dearly cherished me;
The faithful Patriarchs were three;
The Law was writ on two tables of stone;
But our God in Heaven and on earth is One!

VIII.

Who knows eight? I know eight!—
Eight days before the seal of Heaven;
The days in every week are seven;
Six treatises of the Mishna give
Light on the books of Moses five;
Four Matrons dearly cherished me;
The faithful Patriarchs were three;
The Law was writ on two tables of stone;
But our God in Heaven and on earth is One!

IX.

Who knows nine? I know nine!—
Nine months till bearing-time to wait;
Eight days before the seal of Heaven;
The days in every week are seven;
Six treatises of the Mishna give
Light on the books of Moses five;
Four Matrons dearly cherished me;
The faithful Patriarchs were three;
The Law was writ on two tables of stone;
But our God in Heaven and on earth is One!

X.

Who knows ten? I know ten!—
Ten commandments from the lips divine;
The months till bearing-time are nine;
Eight days before the seal of Heaven;
The days in every week are seven;
Six treatises of the Mishna give
Light on the books of Moses five;
Four Matrons dearly cherished me;
The faithful Patriarchs were three;
The Law was writ on two tables of stone;
But our God in Heaven and on earth is One!

XI.

אַחַד עָשָׂר מִי יוֹדֵעַ. אַחַד עָשָׂר אֲנִי יוֹדֵעַ. אַחַד עָשָׂר כּוֹכְבַיָּא. עֲשָׂרָה דִבְּרַיָּא. תִּשְׁעָה יַרְחֵי לֵידָה. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְעָה יְמֵי שַׁבַּתָּא. שִׁשָּׁה סִדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

XII.

שְׁנֵים עָשָׂר מִי יוֹדֵעַ. שְׁנֵים עָשָׂר אֲנִי יוֹדֵעַ. שְׁנֵים עָשָׂר שִׁבְטַיָּא. אַחַד עָשָׂר כּוֹכְבַיָּא. עֲשָׂרָה דִבְּרַיָּא. תִּשְׁעָה יַרְחֵי לֵידָה. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְעָה יְמֵי שַׁבַּתָּא. שִׁשָּׁה סִדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

XIII.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ. שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ. שְׁלֹשָׁה עָשָׂר מִדַּיָּא. שְׁנֵים עָשָׂר שִׁבְטַיָּא. אַחַד עָשָׂר כּוֹכְבַיָּא. עֲשָׂרָה דִבְּרַיָּא. תִּשְׁעָה יַרְחֵי לֵידָה. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְעָה יְמֵי שַׁבַּתָּא. שִׁשָּׁה סִדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

XI.

Who knows eleven? I know eleven!—
Eleven stars the skies inpen;
Ten commandments from the lips divine;
The months till bearing-time are nine;
Eight days before the seal of Heaven;
The days in every week are seven;
Six treatises of the Mishna give
Light on the books of Moses five;
Four Matrons dearly cherished me;
The faithful Patriarchs were three;
The Law was writ on two tables of stone;
But our God in Heaven and on earth is One!

XII.

Who knows twelve? I know twelve!—
Twelve tribes that marched by sign of Heaven;
The stars that stud the skies eleven;
Ten commandments from the lips divine;
The months till bearing-time are nine;
Eight days before the seal of Heaven;
The days in every week are seven;
Six treatises of the Mishna give
Light on the books of Moses five;
Four Matrons dearly cherished me;
The faithful Patriarchs were three;
The Law was writ on two tables of stone;
But our God in Heaven and on earth is One!

XIII.

Who knows thirteen? I know thirteen!—
God's attributes to Moses shown;
Twelve tribes that marched by sign of Heaven;
The stars that stud the skies eleven;
Ten commandments from the lips divine;
The months till bearing-time are nine;
Eight days before the seal of Heaven;
The days in every week are seven;
Six treatises of the Mishna give
Light on the books of Moses five;
Four Matrons dearly cherished me;
The faithful Patriarchs were three;
The Law was writ on two tables of stone,
But our God in Heaven and on earth is One!

"ONLY ONE KID."

"חַד גַּדְיָא."

I.

חַד גַּדְיָא חַד גַּדְיָא דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

וְאָתָא שׁוּנְרָא. וְאָכְלָה לְגַדְיָא. דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

II.

וְאָתָא כַלְבָּא. וְנָשַׁךְ לְשׁוּנְרָא. דְּאָכְלָה לְגַדְיָא. דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

III.

וְאָתָא חוּטְרָא. וְהִכָּה לְכַלְבָּא. דְּנָשַׁךְ לְשׁוּנְרָא. דְּאָכְלָה לְגַדְיָא. דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

IV.

וְאָתָא נוּרָא. וְשָׂרַף לְחוּטְרָא. דְּהִכָּה לְכַלְבָּא. דְּנָשַׁךְ לְשׁוּנְרָא. דְּאָכְלָה לְגַדְיָא. דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

V.

וְאָתָא מַיָּא. וְכָבָה לְנוּרָא. דְּשָׂרַף לְחוּטְרָא. דְּהִכָּה לְכַלְבָּא. דְּנָשַׁךְ לְשׁוּנְרָא. דְּאָכְלָה לְגַדְיָא. דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

VI.

וְאָתָא תוֹרָא. וְשָׁתָא לְמַיָּא. דְּכָבָה לְנוּרָא. דְּשָׂרַף לְחוּטְרָא. דְּהִכָּה לְכַלְבָּא. דְּנָשַׁךְ לְשׁוּנְרָא. דְּאָכְלָה לְגַדְיָא. דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

ONLY ONE KID.

I.

Only one kid, only one kid, which my father bought for two zuzim—only one kid, only one kid.

And there came a cat and ate the kid, which my father bought for two zuzim—only one kid, only one kid.

II.

And there came a dog and bit the cat, which ate the kid, which my father bought for two zuzim—only one kid, only one kid.

III.

And there came a stick, which beat the dog, which bit the cat, which ate the kid, which my father bought for two zuzim—only one kid, only one kid.

IV.

And there came a fire, which burnt the stick, which beat the dog, which bit the cat, which ate the kid, which my father bought for two zuzim—only one kid, only one kid.

V.

And there came some water, which quenched the fire, which burnt the stick, which beat the dog, which bit the cat, which ate the kid, which my father bought for two zuzim—only one kid, only one kid.

VI.

And there came an ox, which drank the water, which quenched the fire, which burnt the stick, which beat the dog, which bit the cat, which ate the kid, which my father bought for two zuzim—only one kid, only one kid.

VII.

וְאָתָא הַשּׁוֹחֵט . וְשָׁחַט לְתוֹרָא . דְּשָׁתָא לְמַיָּא . דְּכָבָה לְנוּרָא . דְּשָׂרַף לְחוּטְרָא . דְּהִכָּה לְכַלְבָּא . דְּנָשַׁךְ לְשׁוּנְרָא . דְּאָכְלָה לְגַדְיָא . דִּזַבִּן אַבָּא בִּתְרֵי זוּזֵי . חַד גַּדְיָא חַד גַּדְיָא :

VIII.

וְאָתָא מַלְאַךְ הַמָּוֶת . וְשָׁחַט לְשׁוֹחֵט . דְּשָׁחַט לְתוֹרָא . דְּשָׁתָא לְמַיָּא . דְּכָבָה לְנוּרָא . דְּשָׂרַף לְחוּטְרָא . דְּהִכָּה לְכַלְבָּא . דְּנָשַׁךְ לְשׁוּנְרָא . דְּאָכְלָה לְגַדְיָא . דִּזַבִּן אַבָּא בִּתְרֵי זוּזֵי . חַד גַּדְיָא חַד גַּדְיָא :

IX.

וְאָתָא הַקָּדוֹשׁ בָּרוּךְ הוּא . וְשָׁחַט לְמַלְאַךְ הַמָּוֶת . דְּשָׁחַט לְשׁוֹחֵט . דְּשָׁחַט לְתוֹרָא . דְּשָׁתָא לְמַיָּא . דְּכָבָה לְנוּרָא . דְּשָׂרַף לְחוּטְרָא . דְּהִכָּה לְכַלְבָּא . דְּנָשַׁךְ לְשׁוּנְרָא . דְּאָכְלָה לְגַדְיָא . דִּזַבִּן אַבָּא בִּתְרֵי זוּזֵי . חַד גַּדְיָא חַד גַּדְיָא :

"AND SMOTE THE ANGEL OF DEATH" (p. 91).

VII.

And there came a slaughterer, who slaughtered the ox, which drank the water, which quenched the fire, which burnt the stick, which beat the dog, which bit the cat, which ate the kid, which my father bought for two zuzim--only one kid, only one kid.

VIII.

And there came an angel of death, who slew the slaughterer, who slaughtered the ox, which drank the water, which quenched the fire, which burnt the stick, which beat the dog, which bit the cat, which ate the kid, which my father bought for two zuzim—only one kid, only one kid.

IX.

And there came the Holy One, blessed be He, and smote the angel of death, who slew the slaughterer, who slaughtered the ox, which drank the water, which quenched the fire, which burnt the stick, which beat the dog, which bit the cat, which ate the kid, which my father bought for two zuzim—only one kid, only one kid.

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